

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME L.

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## THE SOUTHERN BAPTIST CONVENTION Chattanooga, Tenn. May 16-20, 1928 (Walton E. Lee)

Preceding the assembling of the Convention was the annual gathering of the women of the South, which at this time was a celebration of the Ruby Anniversary and from reports was a great meeting. The Sunday School Board is launching a new department in its activities, that of Church Administration, and conferences fostering this new work were held each morning before the opening of the Convention. A splendid program was arranged for these conferences on which appeared some of the strongest of our Pastors who brought great messages, discussing the various phases of church life and work. It is the aim of the S. S. Board to make this department mean to church life proper what the Sunday School department has meant to the Sunday Schools of the South and what the B. Y. P. U. department has meant to these organizations. The addresses at the morning preliminary conferences were practical and helpful and made a splendid beginning of this new work of the Board.

The Memorial Auditorium of the City was the meeting place of the Convention, and provided ample seating space for the assembly.

Promptly at 9 o'clock Wednesday morning Robt. H. Coleman, Dallas, Texas, announced "I Love to Tell the Old, Old Story" as the opening song which was followed by "How Firm a Foundation". Someone called for the Baptist anthem, "I Am Bound For the Promised Land", which was sung enthusiastically.

Following this song service Dr. Geo. W. Truett announced the seventy-third session, the eighty-third year of the Southern Baptist Convention in order.

Dr. Jno. A. Davidson, Clarksville, Tenn., was called to lead the devotional service of the opening session. After prayer led by Dr. L. R. Scarborough, Exodus 33:1, "Arise and depart hence", was used as an appropriate scriptural basis for an earnest appeal to Southern Baptists to "go on".

In the President's annual address, Dr. Truett set forth some things that should characterize the messengers if this convention is what it should be. "What kind of a convention ought it to be?" was asked. (1) Praying; (2) Spiritual; (3) Have vision of God; (4) Cooperating, and (5) Conquering confidence. It was a really great address.

The secretaries announced an enrollment of 2,808 messengers at the opening of the convention and a motion prevailed that these, together with any present knowing themselves to be messengers but not registered, shall constitute the convention.

In the organization, Dr. Geo. W. Truett was re-elected President. Vice-Presidents: Rev. W. A. Hogan, Georgia; Mr. Geo. E. Hays, Kentucky; Dr. F. C. McConnell, Georgia; and Mr. Eugene Levering, Maryland. Senior Recording Secretary, Dr. H. C. Moore, Tennessee, and Assistant Secretary, Mr. Henry Burnett, also of Tennessee.

The Convention was welcomed to the State by Governor Horton, who is a Baptist layman and the son of a Baptist preacher; to the City by the Mayor, E. D. Bass. The addresses of welcome were responded to by Dr. S. J. Porter, of Washington, D. C.

### Presentations of Annual Reports

The first of the general Boards to make report, which reports and the consideration of the same is largely the work of the convention, was the Foreign Mission Board through Dr. T. B. Ray, Assistant Secretary.

### Foreign Missions

From the report on the work in foreign lands it is gleaned that there are 1,275 churches, 675 of which are self-supporting and 959 own houses of worship. The total membership in these churches is 146,072 whose contributions to the work last year were \$3.30 per member.

There are now 494 missionaries on foreign fields, which number is largely reduced from what it once was by reason of a curtailment of the work made necessary by lack of funds. One hundred and seventy-six are at home on furlough. The means are in hand to send 38 of these back, but 50 who are ready to go must be withheld because the Board has not the money to send them. On the foreign fields last year were 12,542 baptisms reported and it is thought there were more than these, the account of which could not be secured because of disturbed conditions in some of the countries. From every one of our mission fields comes the enheartening news of triumphant progress. If there is ground for discouragement it is here at home and not on the foreign fields. The present indebtedness is \$1,065,791.18, which is a reduction of \$79,938.56 since January first last. Three ways have been devised for the reduction of the debt on the Board:

(1) Ten per cent will be taken monthly from receipts of the Cooperative Program and applied to the debt.

(2) Sale of property in the home and in the foreign lands belonging to the Board which can not be developed.

(3) By special gifts of friends.

Touching reference was made to Dr. J. F. Love, who for fourteen years was Corresponding Secretary of the Board and who was recently called from his earthly labors to the Father's house.

The report of the Home Board was made in summary by Dr. B. D. Gray to be considered in detail at a later hour.

Dr. I. J. Van Ness, Secretary of the Sunday School Board, called attention to some leading features of the work of the Sunday School Board, the report of which will be reviewed later.

The reports of the Relief and Annuity Board and Education Board were made by Drs. T. J. Watts and C. C. Weaver, Secretaries of these boards, respectively. They too will come up later for discussion.

### The Convention Sermon

An item on the program of every convention, of keen interest, is the preaching of the annual sermon. At this time it was by Dr. J. R. Hobbs, Pastor of the First Church, Birmingham, Ala., and a native Mississippian. The subject was

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## JUNE CAMPAIGN FOR THE BAPTIST ORPHANAGE

I. What has been done. The Campaign Committee have held two meetings thus far and have approved the plan for the Campaign which is as follows:

1. Every Church throughout the State has been requested to give one service during the month of June to the Orphanage. The preachers have been asked to preach a sermon on the needs of the Orphanage and our duty to support the children. A free-will offering is to be made on that day for the purpose of repairing the buildings.

II. The Sunday Schools have been asked to give one Sunday's offering during the month of June to this fund.

III. The B. Y. P. U's of the State have been asked to do likewise.

IV. The Woman's Missionary Societies have also been appealed to. In fact, the W. M. U. in their annual Convention endorsed the plan of the Campaign.

V. Mr. Hal J. Jones of Flora has kindly consented to lead a \$100.00 club throughout the State among the laymen, assisted by Mr. J. M. Hartfield and Mr. Forrest Cooper. He has made headway with his part of the Campaign. Captains have been selected in every association and they in turn are selecting Lieutenants. They are appealing to individuals for individual gifts of \$100.00 each. A most hearty response has come from Judge Long of Tupelo, who has been a friend to the Orphanage for so long and who makes it a point to take an offering every time an opportunity affords itself. Judge Long has estimated that it will take \$650.00 from each association within the State. In his Association he promises to raise far more than this amount.

Letters containing detailed information have been sent out to all of the above named departments of the work. Letters to Pastors, Superintendents, to B. Y. P. U. Presidents and to W. M. U. Presidents, as well as to the Captains of the teams, have been sent. The Captains in the various associations have also been requested to get the information into the local papers.

We should, from now until the close of June, go at this work with all of our might. There is no reason why this Campaign should not be a glowing success. We can finish it up by the last day of June and provide the necessary funds for making such repairs on the buildings as will take care of the equipment for the Orphanage for several years; in fact, until we are ready for a new plant.

VI. What remains to be done.

1. Publicity. Thorough information should be given out to all of our constituency just as rapidly as possible. This is the duty of every individual Baptist. It should be done from the pulpit, in the Sunday School and the B. Y. P. U's., and the Missionary Societies, as well as in all of the papers.

2. Definite plans should be made by the various organizations in our churches with definite goals fixed. We always work better if there is a goal towards which we strive.

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# EPHING FOREST—KINGS AND BANDITS (By P. I. Lipsey, Jr.)

London, England.—For centuries, kings and their gay courtiers chased the wild deer over its wooded slopes. Then robbers were its dreaded rulers, plucking travelers' pockets, slitting protesting gullets. Now, on a holiday, children from the city romp on its hilltops by thousands and puppies scratch for field rats.

## That's Epping Forest.

Through this historic woodland, on the track of princes and rogues, I recently galloped in an English flivver. Much of the vast area where once royal huntsmen sped after the singing hounds is despoiled of its trees but parts are still covered with vine-tangled oak and beech, dense enough for the youngsters' game of bandit chief.

The famous forest is now the rural playground of the people of London. The city bought it with money received from a small tax on corn entering its gates, and 46 years ago Queen Victoria dedicated it "to the use and enjoyment of my people forever".

The history of the forest reaches back to the invasion of Britain by Julius Caesar, who marched through that area and burnt part of the wood—hence the name of a village in the forest area, "Brentwood".

A little creek, at some places branching into several channels, trickles through the ancient preserve and bears the poetic name of the River Lea. The Lea was in past centuries perhaps of broader bosom, for invading Danes once turned their war-boats into it from the Thames as a flanking movement. King Alfred, the defending Saxon leader, sent his bowmen out with digging tools, turned the Lea out of its channel and left the Norsemen's fighting craft high and dry.

A lofty plateau near the center of the forest, now a favorite picnic spot for Londoners, is known as High Beach. Standing here, amid the litter left by the latest outing parties, I looked down across the valley of the Lea to Waltham Abbey near the little river, and then far beyond to where—

"The city lies beneath its drift of smoke"—as Tennyson described the scene while living near the spot.

It was to High Beach that Henry the Eighth, according to accepted tradition, came one morning to listen for the boom of a cannon from the Tower. At this signal he knew that the head of his queen, Anne Boleyn, was rolling on the block and he called to his company. "The day's work is done", he cried. "Uncouple the dogs and let us follow the sport." The next day the royal widower married Jane Seymour.

Long before this bluff and amorous Henry, the abbey church in the valley had been built by Harold, the last king of the Saxons. I strolled through the little chapel (most of it restored since the first edifice of the eleventh century) where Harold, as the story goes, knelt on the eve of the battle of Hastings. He went thence to battle with the Norman William and died in the rout of the Saxon army. And here Harold was brought for burial.

English sovereigns from Henry the Second to Henry the Eighth found the forest a place of delight. The hollows often echoed with the shouts of royalty cheering the pack in the deer chase. Around the forest's fringes were the estates of nobles where the reigning king and his queen enjoyed a lavish hospitality while engaging in woodland sports.

The little village around Waltham Abbey, by the Lea, became a special resort to which tired monarchs withdrew for rest and social frivolities. Here they would spend the wealth of loyal subjects by "throwing a big party".

The pranks that kings play live after them, their words of solemn wisdom—if any—are oft interred with their bones. While the pious discourses of Edward the Confessor are generally

forgotten, England well remembers the rough jests of the much-married despot, Henry the Eighth.

Like other adventurous rulers, this King Hal was fond of an occasional ramble in disguise. Dressed as one of his own guards, he dropped in for supper at Waltham one night and availed himself of the abbot's hospitality. So heartily did the unrecognized king devour repeated helpings of the leg of beef that the abbot was amazed.

"I would give an hundred pounds", said the astonished cleric, "if I could feed as lustily on beef as you do. But my weak and queasie stomach will hardly digest the wing of a small chicken or rabbit."

The well-filled Henry departed without revealing his identity. Not long thereafter, the abbot was seized and thrown into the Tower. Day after day he was fed scantily on bread and water and his "queasie stomach" grew stronger as his appetite increased. At length his jailers set before him a sirloin of beef and the starving abbot chewed zestfully and gorged himself.

As the prisoner was feasting, King Henry burst laughing through a doorway, collected an hundred pounds from the abbot, and sent him home lighter in pocket but with a vastly improved digestion.

Henry's daughter, Queen Elizabeth, inherited her father's love for the chase and built a stout hunting lodge on one of the forest hilltops. This quaint structure survives in excellent condition and is now a museum. I climbed its broad oaken stairs and strolled through its rooms where are displayed mounted specimens of the animals who have lived in the reserve. Old furniture and old weapons of the time of Queen Bess are also there.

After Elizabeth, the Stuart kings made merry in the forest and enjoyed themselves so much that their hosts sometimes felt the burden of entertainment. One day, James the First's favorite deer hound—who wagged his tail to the name of "Jewell"—was missing. The next day the dog returned to his royal master bearing a note fastened in his collar.

"Good Mr. Jewell", said the note, which was unsigned, "we pray you speak to the king (for he hears you every day, and so doth he not us) that it will please his majesty to go back to London, or else the country will be undone. All our provision is spent and we are not able to entertain him longer."

After the restoration, Charles the Second gained some note both as huntsman and as hearty eater. It was Charles, says the story, who elevated the loin of beef to knighthood. Slicing off a juicy chunk from a joint after a hunt in the forest, the accomplished tyrant had a generous impulse:—

Quoth Charles: Oddsfish! A noble dish;

Aye, noble made by me,

By kingly right I dub thee knight—

Sir Loin—henceforward be!

Kings and dukes after the revolution began to find Epping Forest a dangerous place. It became the haunt of ruffians demobilized from the armies. Followers of Wat Tyler and Jack Cade retired to the woods for an easy and unlawful life. The hoofs of Dick Turpin's horse rang on the forest highways by night and its shady byways became unhealthy for travelers. Its bucks and does were food for these robber bands.

Turpin, reputed to have been the wanton murderer of many helpless victims, was hanged for sheep-stealing in 1739. A determined campaign by authorities gradually drove out the bandits, but as late as a century ago timid persons were unwilling to pass through the forest by night.

Rev. M. V. Owings underwent an operation for appendicitis Thursday night, May 10th, at Gilmore Sanitarium, Amory, Miss. His many friends will rejoice to know that he is getting along nicely, considering his case.

# "PILGRIM'S PROGRESS"—ITS VALUE TO CHRISTIANS OF TODAY

Book  
review  
request of Editor

By J. L. Boyd.

In the Baptist Record of a few weeks ago (issue of March 29th.), we reviewed the life of the Bedford dreamer who gave to us the immortal allegory, "Pilgrim's Progress." In the present article we desire to point out some of the values of the book to the Christian of today, and of all days as for that, for it is a classic "on religious life and belief, enduring for all time." Its vocabulary is that of the common people; yet poets, orators, scholars, divines, and sages of all races and ages have found it an invaluable acquisition to their private and public libraries.

During this year, 1928, the Tercentenary of the birth of John Bunyan all Christians should read, or re-read this story which is "one of the finest monuments of the purity, and grace, and directness of the Anglo-Saxon tongue"; and the "simplest, raciest, and most sinewy English to be found in any writer of our language."

Bunyan in "Pilgrim's Progress" introduces us to the types of people he had met on and off the Pilgrim way, who reveal to us the kind of experiences we must inevitably meet in our social environment along the journey. The book presents a picture gallery of human types that we meet every day. "There is no ascent, no declivity, no resting place, no turnstile with which we are not perfectly acquainted." Next to the Bible the book will "find us out," and point us to the path that leads to the Celestial City.

## Pilgrim's Burden

The City of Destruction where Pilgrim resided with family and friends was regarded by him as the center of vice and crime; which is true of all cities, modern and ancient. Criminality takes shelter in the crowd. And to flee the city meant fleeing vice and sin. Pilgrim felt the burden of the sense of sin. His townfolk were sinners, too, yet were insensible to its burden. Hence he was regarded as insane to espouse anxiety in lieu of happy abandonment. In his predicament he weeps, and the hero of our story becomes a weeping hero, which is not appealing to the ordinary mind. It is not manly. But Jesus wept over Jerusalem which was in his day steeped in sin.

## Meets Evangelist

Pilgrim must choose between a courageous challenge and a hollow laugh. In his dilemma he meets Evangelist who points him to the Wicket Gate through which if he would go, he would find release from his burden. Evangelist also gives Pilgrim a map of the journey to the Celestial City—it is the Bible. Under the influence of Rome the way to the Wicket Gate had lost its directness, and had become involved and winding with agencies dotted along the way well able to perplex the simple pilgrim. And Bunyan would call us back to the lost radiance and simplicity of Christ who is "the Way the Truth and the Life," as revealed in the Word of God. Receiving such encouragement from the man of God, Pilgrim set out on his journey, turning his back on all that was worldly and sensual.

## Hindered By Obstinate and Pliable

As in our day and is ever true, there were those who would turn him aside from his purpose. We read, "As he ran, some mocked, others threatened—there were two who resolved to fetch him back by force." These were Obstinate and Pliable. The former is the man with the closed mind, and will brook no break with the past. He is the traditionalist. New ideas must take on the color of his prejudice before they are admitted. Pliable, on the other hand, has the open mind, but the unsteady will. He is emotional, and too easily aroused. He enjoys parades much better than forced marches. He enjoys "Marching to Zion" standing in his pew. Not being able to deter Pilgrim from his journey, Obsti-



nate returns to his old ways and old ideas; but Pliable with but little encouragement falls in with Pilgrim to make the journey. His eagerness knows no bounds, and in his enthusiasm he urges Pilgrim to mend his pace.

#### The Slough of Despond

The journey to the Celestial City is a rugged path, demanding moral robustness and a consistent and steadfast purpose. Neither of these did Pliable possess. He is the counter-part of the "rocky soil" with no depth of earth. His conscience is never aroused, only his emotion. He has no burden. And when he falls into the Slough of Despond, he makes for the nearest shore which is the point whence he came. He returns home a sorry tragedy, even disrespected by his fellow-citizens. But Pilgrim, because he is burdened with a sense of sin, plunges further on into the quagmire, feeling that his deliverance is beyond. In modern times there is a question whether men have a sense of sin as formerly, and a consequently burden for themselves and others. There is a new question, however, as to whether, amid the social environment where daily bread is earned, one is able to live the devoted Christian life. The reserve power of too many would-be Christians today is depleted by a rainy night. Social engagements and business appointments take precedence over any and all church engagements and appointments. The flimsiest excuse is used without the least conception of conscience for not attending to one's religious duties. Pliable had no burden, and proved a would-be pilgrim. And to all intents and purpose might all moderns as above described be classed as Pliables? Pilgrim had the will to journey on, the passion to sustain the endeavor, and passed through the Slough of Despond with flying colors.

#### Encounters Worldly Wiseman

Pilgrim is now beyond despair, but not beyond danger. He would seek release from his burden at any cost, and is susceptible to influences that would proffer friendliness. And before he reaches the Wicket Gate, Worldly Wiseman, "a restful looking gentleman", invites him to turn aside to the "Village of Morality where dwells a man whose name is Legality, a very judicious man—he hath a pretty young man to his son whose name is Civility." The sum and substance of which advice is that Pilgrim may get shed of his burden by a quicker and easier way than had been pointed out to him by Evangelist. To Worldly Wiseman, a Christ dying upon a cross for the uplift of the human race betrays the folly and misdirected zeal of an enthusiast who awakens pity rather than admiration. Morality can be achieved without such pious sacrifices. Pilgrim for the moment wavers, accepts this proffered advice, but pays dearly for turning aside from the "true Light."

#### The Wicket Gate

Resuming his way, Pilgrim reaches the Wicket Gate over which is written: "Knock, and it shall open unto you." The gate is small; and it is high and narrow. It is not beyond a man's reach, however. But through it he must walk alone. It is an individual affair. No mass movements nor proxies pass through the Wicket Gate. After persistent knocking, Goodwill opens the gate with a welcome, and gives Pilgrim a sharp pull to help him through. Once through the gate, Pilgrim is directed into the way he must go.

#### Interpreter's House

Interpreter's house stands near the Wicket Gate. To increase one's light one must follow the light. The sincere seeker after truth shall be fed and instructed in the ways of truth. The Holy Spirit was sent to take the things of Jesus and reveal them unto us.—He is represented as Interpreter. Pilgrim is pictured as "forever walking and forever knocking." He is forever knocking at new doors because he is forever walking in new light. The Holy Spirit is our

Guide to lead us into light as we walk in the light.

#### At The Cross

Leaving Interpreter's House where he had seen "things rare and profitable; things pleasant, dreadful; things to make one stable," Pilgrim pursued his way between two walls, the walls of salvation, to the crest of a hill where stood a Cross, and below the Cross a bottomless pit. At the sight of the Cross his burden fell into the pit, and he saw it no more. "The great transaction's done," and Pilgrim is saved and safe forever. To Pilgrim it was not a wooden tree uplifted, but the sacrifice upon that tree that sufficed for him and for all, as his song indicates:

"Blest Cross! blest Sepulchre! blest rather be The MAN that there was put to death for me!"

He is no more Pilgrim. After this he is called Christian. And henceforth the stream of his emotional life will flow into one clear channel—Christward. He will face one way, everafter.

#### Beset by Temptations

Though Christian ever faces Christward, journeying toward the Celestial City continually after this experience at the Cross, yet he is tempted frequently to falter and turn aside from the "straight and narrow." He does not proceed far in his Christian experience before he spies three men, "a little out of the way", fast asleep with fetters upon their heels. The one is Simple, who being aroused from his slumber by Christian, says, "I see no danger in waiting until tomorrow." Thus indifference had fastened itself upon him and was retarding him from his Christian journey. The other was Sloth. Christian awoke him, and he gave answer, "Yet a little more sleep!" He had neglected so long that he had become insensible to a desire to go on. Some one has said, "One can be happy enough in sin, if one has no worries about holiness." The third sleeper was Presumption who in reply to Christian's exhortation to go on, said, "Every vat must stand upon its own bottom." He has no doubts; he is cock-sure. And he wins heaps of plaudits by the way he "gets off" his half-truths. He is very healthy and fine looking, and like many a youth he comes into this world with the air of a creditor rather than a debtor. Christian can do nothing with Simple, and Sloth, and Presumption. They are impervious to any suggestion from without. In the second book of "Pilgrim's Progress" they are hanged by the roadside.

Further on, Christian sees two men endeavoring to take a short-cut to the Celestial City by climbing over the walls of Salvation. The one is Formalist who was born in the "land of Vain Glory." Being asked where he received authority for such a short-cut, Formalist replies, "For what he did he had custom for; and could produce, if need be, testimony that would witness it for more than a thousand years." To Formalist the book of truth had been closed long since. Custom to him was a sufficient guarantee for truth. The companion of Formalist in this short-cut attempt was Hypocrisy. The way around by the Wicket Gate was too far. Hypocrisy is a religious parasite, and religion is his most fruitful field.

These five characters represent the five most seductive temptations that confront the Christian along the ways of righteousness. Our hero was not overcome by either of them, and surely none of the rest of us need be.

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### PROMINENT FEATURES OF BAPTIST WORLD ALLIANCE PROGRAM WILL BE BROADCAST

By Frank N. Burkhalter

Announcement has been authorized by the publicity committee of the Baptist World Alliance

at Toronto to the effect that a number of the most prominent features of the Fourth Congress, June 23-29, will be broadcast. Among the messages that will be sent out over the air include the welcome address by the Hon. W. L. Mackenzie, premier of Canada, on Saturday night, June 23; the Congress sermon on Sunday morning by Dr. Charles Brown, past-president of the Baptist Union of Great Britain and Ireland; a special program on Sunday afternoon, in charge of the National Baptist Convention, including an address by Dr. L. K. Williams, noted Negro Baptist pastor of Chicago, greetings from Dr. J. H. Rushbrooke of London, secretary of the Alliance, and the singing of a number of Negro spirituals; and the address of President E. Y. Mullins of Louisville on Monday morning. It may be that other items on the program will be broadcast.

Hospitality of very generous nature is promised Baptists attending the Congress. The local committee announces that the foreign delegates will be greeted first at Montreal upon their landing and that these will be entertained in Toronto free, a courtesy that will be extended then in consideration of the large expense they will incur in making the trip. All trains and boats entering Toronto will be met by the reception committee, while Americans attending in automobiles will be greeted at the border cities and provided with road maps and other needed information.

To promote the social life of the delegates while they are on the Exhibition Grounds, where the sessions of the Congress will be held, the Baptist women of Toronto will provide Friendship Hall, which will be social headquarters through each day, and where afternoon tea will be served daily.

Amplifiers will be installed in the large hall where the main sessions of the Congress will be held, while special telegraph and telephone stations and a special post office will be provided for the convenience of the visitors. Announcement is made that any person desiring to have his mail sent in care of the Alliance may do so by having it addressed in care Baptist World Alliance, Congress Post Office, Toronto, 3, Canada.

In reply to many requests for reservations at hotels near the Exhibition Grounds where the Congress sessions will be held, the Hospitality Committee announces that there are no hotels in that section but that all downtown hotels are accessible to car lines leading directly to the grounds. A number of private homes and boarding houses near the grounds will be open for the accommodation of the delegates. Due to the large number of delegates expected it has been found necessary to divide the Hospitality Committee into groups and Mr. J. C. Bodley has been asked to look after requests for reservations from the Southern states. His address is 99 Dundas St. East, Toronto (2) Canada.

#### MONKEY GOD Ben Cox.

Among the very interesting letters I am in the habit of receiving from workers on the foreign field, this interesting information comes recently from China:

"I have just read articles by missing-link seekers. In one was reproduced a photo—an ape's foot much like a human foot. The author said it proved our ape ancestry. Recently I handled a snap-shot of a native with a tail nearly four inches long. Another proof! But a few years ago I saw in Japan a stuffed calf with a human face—a strong proof that we've sprung from cows! So what are we to think? The articles amused as said believers in their theory were of "up-to-date," "modern," "superior" minds. But their "new" ideas seem like plagiarisms, as the Chinese have had variations of them for thousands of years.

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## Editorial

### CONVENTIONS COMPARED

One William Shakespeare said "Comparisons are odorous" (sic). By which he probably meant that they are offensive. But not all that is odorous is offensive; and comparison is one of the very best ways of sizing up anything, or evaluating it if that word suits you better. Some would probably go further and say it is the only way of estimating measures or values. Any way this is a comparison.

The first Convention of Southern Baptists we were permitted to attend was as a student in the Seminary in Louisville, aged 21, in 1887. Now if you are right good at figures and have sufficient curiosity you may work out the editor's age. The Convention met in Broadway church house, which would probably not seat over 1,000 people. It was probably full at most sessions, but it didn't look like the 4,000 who assembled in the Auditorium in Chattanooga this year. That is comparison one. The number of messengers was about one-fourth or less the number of this year.

There was no other board to report its work except the Home Board and the Foreign Board. Now compare that with the reports of those boards this year, with those of the Sunday School Board, Relief and Annuity and the Education Board. Besides this we had this year the report of the Hospital Commission, Executive Committee, Efficiency Committee, Social Service Commission, Committee on Baptist History, Committee on Southern Baptist papers, etc., etc. Why in those "good ole days" President J. P. Boyce, known among the students as "Jim Peter", wouldn't even let the Convention pass a resolution on Prohibition. He ruled the whole business "out of order", and out she went.

My how things have changed! Now we can talk about anything we want to—almost. And the business of the Southern Baptist Convention touches about everything that the gospel was intended to touch, so far as we can now see. We talk against war and lynching and Al. Smith (though we are advised not to call his name in the public meeting. They "trust to your intelligence" to know whom they are talking about.) Of course there are brethren who protest against including so many things in the Convention, and insist that the Convention has nothing to do with hospitals (in the homeland, but only for the heathen); and that we are departing from the purposes of our ancestors and founders of the Convention in having an Education Board. But! we keep on spreading out. And we insist on covering not only the earth (oikoumene) but invading the Kosmos, the whole range of human relations.

We didn't have a "Brotherhood" in 1887, nor a "W. M. U.", nor a "B. Y. P. U." My how this child of our fathers' dreams has grown. In those good old days we shot with a rifle or at least with a double-barreled gun, but now a whole nest of machine guns sputters when the Convention meets. And the execution is occasionally something fierce. Didn't we have a debate! No, we had several of them. Everybody was allowed to have his say whether he had anything to say or not. But most of the speeches were good in substance and spirit.

This Convention was not only bigger, it was in many ways better. There were few, very few, long speeches; none too long so far as we know. There were probably more subjects discussed and more people participated in the discussion than ever before. This is as it should be. Back in 1887 there were a few outstanding great men who were leaders, at least it seemed so to a novice. The Convention then was swept by a great

missionary passion and missionary speeches. W. D. Powell from Mexico and Diaz from Cuba took the Convention by storm. But this year it was everybody's Convention. In those days a youth saw only what was good and great in people who spoke or led. This year the man saw weakness and defects in men, even good and great men, but felt that the Lord was guiding in all.

### FORWARD-GOING CONVENTION

This session of the Southern Baptist Convention was like our State Convention in Grenada last November. There were matters of very vital concern, a wide interest in them, previous discussion and preparation which prepared the way to get together. There were earnest differences of opinion, thorough and brotherly discussion, perfect freedom and deliberation. Above all the Lord was present and manifestly working in the hearts of his people. Prayer had gone up to God beforehand for the meeting and continued during the meeting.

Of course much necessary work had been done by committees which brought partly digested matters before the body. But everybody did his own intellectual chewing and assimilation. The current of interest was strong and deep throughout the meeting, but never noisy and there were no dangerous shoals on the way. The ship kept in the middle of the stream, and there was no mistake as to where we were headed. The reports of the Efficiency Committee and the Executive Committee showed good work done. But the Convention did not shut its eyes and open its mouth to anybody.

The percentages of allocation of the cooperative funds remains the same as last year; only there will be five per cent of the whole retained by the Executive Committee for any emergency that may arise within the year. The program for the year 1929 will be supplemented by a Christmas offering (objective two million) and preparation for it is already being made. The percentages of distribution in this special offering to be the same as in the regular contributions. So you can just begin your Christmas saving club to give it to the Lord.

The Home Board continues as at present, but cooperative work with the states is discouraged. Mountain schools continue with the Home Board, but with the recommendation that they be reduced in number where practicable. The El Paso Tubercular Hospital continues as an organ of the Home Board. The Hospital Commission gets a lease on its life until it can properly dispose of the New Orleans Hospital without violating contracts or violence to Baptist interests. The Education Board is abolished, but an Education Commission is appointed to work with the Executive Committee to wind up its work.

Everybody went from the Convention feeling that our work has before it this year the most hopeful outlook in many years.

It was interesting to see the preacher of the Convention appearing in a simple business suit with a short coat. Not so many years ago a preacher on an occasion like this, perhaps this same preacher, would not have felt fixed up to preach unless he had a long "Jim Swinger," and the accessories in accord therewith. It is good to see preachers dressing like men. Let us all hope to live to see the time when all our preachers will have the good sense to go into the pulpit without a sanctimonious sound in the voice or an excathedra tone and talk more sense and make less noise.

The gifts of Southern Baptists to home church expenses increased over fifty per cent in the past seven years. In the same time the value of our church property has increased over a hundred per cent. But it sets us to seriously thinking to recall that in the same period our contributions to missions and benevolences have decreased nearly fifty per cent.

The Church at Marks has come in with a list of subscribers sending The Baptist Record to every home where there is a Baptist. That is full hundred per cent.

The editor was permitted to look in on the W. M. U. Convention in Chattanooga only at its opening session. They had not yet gotten their swing, but they started at the proper place by giving the opening meeting to the consideration of the Young People's Work. There was a welcoming address, of course, and response. The ladies are more ceremonious than the men; so the "chairmen" of all committees were introduced and made a fine display, or bouquet.

The three seminaries hardly had a fair chance at the Convention on account of being crowded into shorter time by the discussion on the Education Board. But they made good use of such time as they had. Dr. Mullins spoke briefly of the Louisville Seminary; Dr. Scarborough introduced three of the Ft. Worth professors; and Dr. Hamilton, the new President of the Bible Institute, spoke briefly and introduced B. Locke Davis, Pardue, W. A. Henry, F. K. Horton and J. A. Abernathy and the quartet.

The editor was able to attend but few of the meetings outside the regular Convention. One afternoon was spent with the Sunday School workers in conference. They had some mighty good speeches, which sounded the right note, which we may be permitted to publish later. A paper by brother Ingram, of the S. S. Board, showed he had a good grip on the fundamental truths of the gospel. Dr. Lawrence read a great paper on the "Implications of the Christian Life."

"Tinkering with the machinery" is a phrase used frequently by brethren who believe in the sufficiency of our present methods and oppose any changes in organization of our Convention work. Some may even say that the phrase is used to prejudice the minds of the people against proposing any changes. But the changes go on and will probably continue to do so. It would be a more just statement to say that our convention is not a machine but a living organism, and the beauty of it is that it adjusts itself to changing conditions to meet new needs. The Lord lives in his people and guides their work.

The brethren must have been praying before and during the Chattanooga Convention, for amid the discussion of the most engaging and important subjects a fine spirit prevailed and generally to satisfactory agreement. The Executive Committee's report, the Efficiency Committee's report received the most earnest and patient consideration and the people concluded these matters in fine spirit. President Truett has always said he is not a parliamentarian, but he did good service in insisting that every subject should be thoroughly discussed and every motion understood.

One item in the report of the Efficiency Committee which elicited probably the most discussion was with reference to the El Paso Hospital for tubercular patients. The committee recommended that it be sold, but after a thorough discussion it was voted by an overwhelming majority to continue this work under the Home Board. There seems to have been a strong shifting of sentiment. The Home Board seems more than willing to continue it. One of the most significant speeches made in this connection was a one minute talk by Dr. C. E. Maddy, Mission Secretary. He had been under pressure because the hospital was so far from North Carolina; but he said he was converted and wanted the work of the hospital to go on. A most effective address was also made by Dr. Wilkes, a physician of St. Louis who made a strong plea for the many people who are waiting to be admitted into a tubercular hospital.



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3. We should make it a point to see that every individual from the oldest to the youngest has an opportunity to make an offering.

4. You will note for what purposes the funds are to be used:

School Building .....	\$ 8,246.00
Carter Hall .....	11,105.00
Concrete Porch on two sides of children's Dormitory .....	1,375.00
Rear Concrete Porch for boy's dormitory .....	1,100.00
Heating Plant, including Boilers and Equipment .....	18,000.00
New Hospital Building .....	12,825.00

The Hospital Building, it is claimed, will be needed within the near future for isolation purposes also; but the building will not be erected until the Convention shall have decided upon a permanent location for the Orphanage.

Mr. Garber states that his estimates concerning the Power Plant are based upon the sketch given him by the Superintendent of the Orphanage.

Those churches having services on the first Sunday in June only should make the offering on that day. Those having only the second Sunday in June should make theirs on that day. Those having the third Sunday only should make theirs on that day and likewise those having only the fourth Sunday should make their offerings on that day. For those churches which have two Sundays services in June, either Sunday may be selected, preferably the latter, in order to give more time for publicity. We would suggest that the last Sunday be selected and that some mention be made of this Campaign every Sunday during the month. Likewise the Sunday Schools should make their offerings the last Sunday in June in order to give more time for publicity. The Missionary Societies and the B. Y. P. U's will do well to follow this same plan.

Please note the following extracts from Judge C. P. Long, the Captain for the \$100.00 club in Lee County Association:

In the first place, he writes Mr. J. M. Hartfield that he is physically in bad shape and has been for several months and will not be able to do the work that he otherwise would do in this movement, but that he accepts the appointment cheerfully and agrees to do what he can. He then gives the names of his four Lieutenants, saying that all of them were on the \$100.00 list. Furthermore, he states that he secured eight others the day before he wrote and hopes to get two or three more before the Campaign is over.

In the second place, he hopes to raise as a minimum in Lee County \$1,500.00. His maximum is \$2,000.00 and he believes he will get it. This shows what spirit and leadership will do. He says if he were well he would do work in eight or ten other of the adjoining counties.

In addition to the above, he gives a number of names of splendid prospects in various counties. His activities offer a good start for the Campaign.

He makes another good suggestion also, and that is we should not work on averages for the associations for the reason that in many associations many times the average can be easily obtained. We should in this Campaign make it a matter between ourselves and our God in the light of the needs of the children who are entrusted to our care.

Still another suggestion he makes is that pastors should do personal work in the interest of this Campaign. He believes that the \$50,000.00 can be raised easily if the movement is made general in all of the churches.

A later letter from Judge C. P. Long of Tupelo, Captain for Lee County Association, reads as follows:

"I have nine \$100.00 subscribers at the Tupelo Church and \$175.00 additional subscribed from other parties. I hope to bring this Church up to \$1,500.00 by the first of July, the end of the

Campaign; also hope to raise \$500.00 in the other churches of the County. If I do, this will be one-twenty-fifth part of the amount attempted to be raised."

R. B. Gunter,  
Chairman, Campaign Committee.

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"Rebuilding the Wall", text: "And they built the wall; for the people had a mind to work," Neh. 4:6-15. After reciting the history of the leader in the building of the wall and arguing the necessity of a wall four things were emphasized as the secret of Nehemiah's success, (1) Prayer, (2) Work, (3) Organization and (4) Cooperation. An appropriate message and strikingly applicable to the task of Southern Baptists.

#### AFTERNOON OF THE FIRST DAY

A feature of the song service was two numbers by Mrs. J. W. Hickerson rendered on a hand saw which all enjoyed. The song services were all under the direction of Mr. Robt. H. Coleman and the old songs and hymns in the main were used which added much to the interest and spirituality of the meeting.

In conducting the devotional service Dr. R. T. Vann, North Carolina, brought a helpful message on "Building According to God's Plan," a supplement to the Convention sermon of the morning.

#### Report of the Executive Committee

At the last convention an Executive Committee was appointed to take over the work formerly done by the Cooperative Program Commission and to perform other work of the convention. This Executive Committee is composed of representatives from the various states and is largely to the southward work what the State Convention Board is to the state work. The members from Mississippi are Bros. M. P. L. Love and W. E. Holcomb.

The report of the Committee to this convention was made by Dr. Austin Crouch, the Secretary, the reading and consideration of which consumed the entire afternoon session.

#### THE EVENING SESSION OF THE FIRST DAY

"For as much as in me is I am ready to preach the gospel" was the text of an earnest message by Dr. L. E. Barton in conducting the devotional of this session.

#### Sunday School Work

During the past ten years Southern Baptists have made such strides in their Sunday School work as have been made by no other denomination at any time according to the annual report of the Sunday School Board to the Convention. During the past decade the enrollment in the Baptist Sunday Schools of the South has gone from 1,789,208 to 2,822,079, a gain of 60.3%. At the same time the number of schools has increased from 17,000 to 22,180, an advance of 25.7%. A decade ago the whole employed force of field workers, southward and state, was less than 25—today there are some 272 regularly employed paid workers, and we have fully 200 more who, at call, give experienced help in training school work. To all of these the Board contributes, and makes possible this great army of Baptist field workers, who touch at least 6,000 separate localities each year.

Out of a business of more than fourteen million dollars during the past ten years the Board has put back into the denominational work nearly three million dollars which made these and many other achievements possible.

The receipts of the Board from all sources during the past year amount to \$1,916,346.65, an increase over last year of \$109,930.38.

The report of the Committee on Review of the Sunday School Board's report was read by Dr. T. L. Holcomb, Sherman, Texas. An interesting discussion of the report was engaged in, notable among those who spoke was Dr. E. C. Dargan,

who was the Editorial Secretary for ten years, retiring a year ago to be succeeded by Dr. Hight C. Moore.

#### The Cooperative Program

The highest point in the proceedings of the convention thus far reached was attained in this session in the consideration of the Cooperative Program. It brought the work of Southern Baptists to a discussion in a most practical way. Two great addresses were delivered by Drs. W. L. Ball, South Carolina, and M. E. Dodd, of Louisiana.

#### MORNING SESSION OF THE SECOND DAY

The prophetic seventy-second Psalm was the scriptural background of a message in which the work of Jesus in the destruction of sin was set forth in an impressive way by Dr. M. T. Andrews, Texarkana, Teas, in conducting the devotions of this session.

#### Relief and Annuity Board

Upon call of the regular order the review of the report of the Relief and Annuity Board was read by Dr. W. L. Ball, South Carolina.

Since the organization of this Board ten years ago there has been paid to dependent ministers and their families the sum of \$1,136,476.00. In addition to the money it has distributed in relief funds, the Board has, within that period, gathered total assets in the sum of \$2,744,974.07 for its two departments of relief and annuity.

During the past year a total of 1,056 regular beneficiaries have been aided. Twenty-five were given emergency, and 150 dependent children were aided indirectly, making the total number of beneficiaries served during the year 1,231. A total of 104 new applicants for aid were approved during the year. The average stipend paid the beneficiary is a little in excess of \$110.00 per annum, which is far below the actual needs.

In addition to its relief work, the Board maintains an annuity department which provided \$500.00 per year for its members upon their reaching 68 years of age. There was paid out to annuitants during the past year the sum of \$31,274.21.

Dr. J. T. Watts was elected Secretary, following the death of Dr. Lunsford and addressed the convention on the work of the Board.

#### Efficiency Committee

The report of the Efficiency Commission appointed at the last convention elicited great interest as a number of changes in the work, as now carried on, was proposed. The following changes as recommended were made by the convention:

(1) That the financial support of the Inter-board Commission, hereafter jointly borne by the Foreign, Home, Sunday School Boards and W. M. U.'s be transferred to the Sunday School Board, but that all agencies of the convention concerned in the cultivation of Baptist students be instructed to continue to cooperate with the Commission.

(2) The Hospital Commission is ordered continued as it is with instruction to transfer the New Orleans Hospital to the Louisiana Baptist Convention.

(3) Relative to the Home Board:

(a) That its organization remain as it is.

(b) That its activities be confined to work among Foreigners, Indians, Jews, Negroes, Sailors and Seamen, Deaf Mutes, church extension, Mountain Schools, Evangelism and Panama and Cuba.

(c) That cooperative work with the states be gradually withdrawn and the work in the states by the Board be done in cases of emergencies only.

(d) That the El Paso Sanatorium be retained and maintained.

The hour for adjournment arriving, the further consideration of the report was suspended to be resumed at the afternoon session.

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ands of years. These "superior-minded" men say we came up from the monkey and are even in some sense divine! The Chinese say the monkey—excepting his face—became not only man but also a god, has his temples and is worshipped in China. I enclose a monkey-god.

The Chinese say he was hatched, by gentle zephyrs, from a stone egg on a rocky mountain, to be a delight to the upper-god. But, alas, he was a trouble-maker. He was ambitious and his exploits caused him to be acclaimed king of the animals and to wax strong. Through Long-Wang he got an iron rod which he could expand at will to span the sky or contract so as to fit in his ear—magic wand! Pu-ti taught him to fly and how to change himself into seventy-two different shapes. What he could not do is hard to say. But as he gained power, and his friends said he was worthy to rule heaven, he wished to do so. Many kings made league with him and celebrated it with feasting. But our monkey got drunk, and while unconscious he was taken to hell. He awoke, overcame the powers of hell and escaped. He was accused to Yoh Wang who thought to keep Monkey quiet by betsoing upon him the title "Heavenly Horse-keeper." He was elated; but learning it was an empty title, he, in fierce anger, smashed heaven's gate and overturned the throne. The upper-god called upon the hosts of heaven and hell to overcome the monkey; but in vain. After the monkey's victory the upper-god, in fright, conceded monkey's demands, made him a god, conferred upon him a real title, and allowed him to live in heaven in a grand castle. But monkey-god was not godly! He would steal, stealing and eating the peaches of immortality. Doubly immortal, proud of his powers, he constantly mocked the other gods. He became unbearably overbearing. A great conference was called in heaven to which great Buddha was summoned. The monkey-god even tried to mock this, the "self-existent one!" "I have heard that you are a great jumper, is it true?" asked the Buddha, "I'll bet you can't leap out of my hand. If you do I'll make you King of heaven." The monkey eagerly answered, "I can turn over 1,3,000 li in one somersault, why shouldn't I leap out of your hand?" Then the monkey-god turned a somersault to the five white pillars—limits of the universe—and wrote his name on one, to show he'd been there, and turned a somersault back in triumph. "Didn't I turn out of your hand?" asked the monkey-god. "See what you wrote on my finger!" the Buddha answered, and showed Monkey his name on his finger—one of the pillars! Monkey gazed amazed. Buddha siezed him, put him under a mountain, fed him with hot iron to punish him for his many sins, and said, "After a number of years a monk named Dang Sen will come and free you. You shall follow and guard him as he goes for the books of Buddha from the Western Paradise."

Years sped; all came true; Monkey reformed, became true to his title, "The holiest in the heaven," and people began to worship him."

#### BAPTISTS OF WORLD ASKED TO PRAY FOR GENERAL WORK ON SUNDAY JUNE 24

Baptists of every country are aware that the Fourth Baptist World Congress will be in session at Toronto, Canada, from Saturday, June 23rd to Saturday, June 30th, 1928.

The Executive Committee of the Baptist World Alliance appeals to the churches through out the world to OBSERVE SUNDAY, JUNE 24TH, as WORLD CONGRESS SUNDAY.

It is hoped that on that day prayer will be offered in every church as well as in the homes of our people for the Congress, for the World Alliance, and for the work of the Denomination in all parts of the earth; and that opportunity will be taken in the pulpit and in the Sunday School to make specific reference to Baptist his-

tory and principles. Above all, let thanks be given to God for the spirit of brotherhood among us, and let prayer be offered that we as his people may be yet more closely drawn to one another.

—E. Y. Mullins, President  
Clifton D. Gray)  
J. H. RUSHBROOK) Secretaries

#### THE SITUATION AT HOME AS A RETURNED MISSIONARY SEES IT

Other missionaries at home may not see the situation as I see it. Many Southern Baptists will not agree with me, but I must speak frankly my impressions of the situation as I have seen them during the past few months since returning to the homeland from China.

In the light of the present unhappy Foreign Mission situation, it seems to me Southern Baptists are under indictment before their Lord and Master on at least four counts:

##### First, You have betrayed the heathen.

In this good year of our Lord more than four-fifths of the people of the earth are still in total ignorance of the Lord Jesus Christ as a personal Saviour. Nearly a thousand million human beings have never heard a Christian hymn, never seen a Bible, never heard a church bell ring, never seen the face of a preacher and have never heard the name of our Redeemer. There they sit in the darkness and shadow of death, their very blood crying out to us. Thirty-five million of them died last year and went into a Christless eternity without even a dog's chance of knowing of Christ who died to set them free. Since I began writing this paragraph more than a hundred have passed into eternal punishment. Line up this lost world six abreast two paces apart and set them on the march and you have a steady stream of humanity marching from sunrise to sunset and from dusk till dawn—tramp, tramp, tramp into eternal hell while you sit complacently in your churches and sing, "We're marching on to Zion." You hold in your warm hearts the secret of salvation, have kept it carefully locked up from these perishing millions. Surely and shamefully have you betrayed these lost multitudes. You have forgotten the Great Commission and it seems, many think the heathen will be saved without the Gospel of Christ.

##### Second; You have defaulted God.

Our Heavenly Father imposed on us a most solemn and imperious trust. Plain as the noon-day are His marching orders. We were to go to the ends of the earth with the Gospel. Hear Him, "Go ye into all the world and preach the Gospel to the whole creation." Each generation of Christians were to carry the Gospel to the non-Christians of that generation. The saved man was to be the purveyor of God's saving truth to each lost man. The resources of our Father are ample to meet every spiritual need. But God's redeemed people were to be the channel thru which these resources were to flow from God to them. In this way every lost mortal on earth was to hear the Gospel. This was God's full intention, without the shadow of a doubt. It is true that we could not all be missionaries in person. God foresaw that, however, and made provision for it. Into the lives of a limited number He would pour His burning message, which they must pass on by word of mouth; into the hands of the rest He would pour millions of dollars, that in the blessed ministry of money they might share equally with those who bore the spoken Word. The tithe of your income would have been sufficient to carry on this great, comprehensive program, and in the giving of it your souls would have waxed fat. He counted on you. He shut Himself up to this plan. But alas! you have failed Him. You have squandered God's tithe on high powered cars, flooded your homes with luxuries, wasted untold thousands on unnecessary church adornments, laden your backs

with finery, while the sacred cause of lost humanity which He intrusted to your hands has gone limping and halting and half starved. O the shame and the sin of it all.

##### Third; you have been grossly unfair to your missionaries;

Not because I am a missionary and have dedicated my life to God for service in the Foreign Field do I say the following. There are Baptists who make light of the missionary, saying he is a very ordinary sort of fellow, or he wouldn't be willing to bury himself in a foreign land. The missionaries I have come in contact with are just about the finest sort of folks I have ever met. They sacrifice as much, and endure as much for the cause of Christ as any class of Christians anywhere. They spend time, energy and money in preparation for their work. They bid farewell to friends and parents, many of whom they never see again on earth. Often on their return, their only reminder of father or mother is a marble slab and a spot of green in the graveyard.

Into the awful loneliness of a foreign land they go. Into the heart of paganism and idolatry and sin unrestrained, among a people who, in many instances shun and suspect them. By every law of justice your missionaries should have a decent salary and equipment with which to work, but this is far from the case. While you are sailing down the pike at the rate of a mile a minute your missionaries are bumping along on wheelbarrows, riding donkeys or poking along the rivers in filthy miserable boats at two miles per hour. The fact that these representatives of yours who are your equals mentally and spiritually, do what they do gladly for Jesus' sake does not remove from your shoulder the burden of blame. We hear that the debt on our Foreign Mission Board is being reduced, and praise God that it is, but at what price is that debt being cut down? Certainly not by your increased gifts in this era of unprecedented prosperity. No indeed, but you have skimmed your missionaries to do it. They are the ones who have paid the price. You have accepted large rebates from their salaries, ordered their doors closed, and with such gentility and soft words as you could muster have politely asked two-fifths of them to come home. Shame on you. Let me beg you to stop right here, my fellow Baptists, and ask yourselves if there is any missionaries' blood on your hands?

##### Fourth, You have mistreated your Missionary Volunteers.

This is the fourth count in the indictment, and one of the saddest chapters in the whole sad business. Thousands of our young people have diligently sought the face of Christ for guidance as to life's calling. Clearly as ever a Moses, or a Gideon received his call, they have heard from Heaven. God has said, "I want you to be missionaries, to bear my Gospel to lands afar." True to this Heavenly vision they have gone to school, College, Seminary and Training School. Now they confront you by the thousands saying, "God has called us and we are ready, will you make our going possible?" But in effect you reply, "No doubt it is true that God has opened the door and is bidding you enter, but we will see to it that the door is shut in your face." Surely there is no anathema too great to pronounce upon any one who betrays innocent youth and robs it of its virtue, but what will you say of that great Christian group who this day are stifling the fires of ambition in the breasts of these Christian young men and women? We think in bitterest terms of him who, without cause, spills the life blood of his fellow man; but in the sight of God, are you less guilty, who with the sharp knife of your covetousness and callousness sever the artery of spiritual enthusiasm in our Christian youth? How can Southern Baptists answer to God without shame and confusion of face for such conduct as this?

The line at the front is growing thinner and thinner. Your sold... are falling, some by death



others with broken bodies while those of us whose hearts are there, who have dedicated our all to God for service there, and who long to return to our work, are being held here. May God help you to think seriously about your part in the matter set about to correct any mistake you have made, or are now making.

J. A. Abernathy,  
Tsinan, Shantung China.

Now on furlough at 1229 Washington Avenue,  
New Orleans, La.

### BLACK MARKS OF LIQUOR!

As predicted by many of us months ago, a smoke screen of "color" is now being thrown out by the liquorites to force a "wet" down the throat of southern chivalry. The old hookwink of racial prejudice is being used to "drive" the dear "people" as "lambs to the slaughter".

This writer is a Mississippian by birth, residence, raising and choice, and he thinks he is in good standing as such though he might be mistaken about that. The turbulent negro was handled by our forebearers in days darker than the present and the writer predicts he will not give a great deal of trouble now. As for the Christian negro, he will pursue the even tenor of his way as usual. It seems to this writer nothing more than a pitiful "scare-crow", and should be noticed only by "crows."

One day I saw my father slap and kick a half-drunken negro over a railroad track for cursing in front of some white women. It would be interesting to know how many of the "liquorites" refrain from cursing before the ladies themselves.

"Black Marks of Liquor!" A small boy sitting on the sidewalk crying for his daddy to come out of the game room and liquor hall!

"Black Marks of Liquor!" Young Pruitt of Quitman county called from his home one evening and shot down in cold blood. For what? For aiding duly constituted authorities in the performance of their duties. In Russia that is called Bolshevism. In Chicago it is called gangsterism. In Herrin it is outlawry. What is it in Mississippi?

"Black Marks of Liquor!" A drinking woman fires at her sister's husband but that is not all the story, else it would not be so tragic. The young people as usual pay the price. A boy in the home, recently converted, gets sick of it all and leaves home, school and church for another locality. Angry? No! He is just nauseated by it! "A little child shall lead them!"

"Black Marks of Liquor!" An elderly man comes into a young man's room in a Y. M. C. A. building while this writer was a guest there. They step over to the door, the young man passes some small change to the elderly man. The latter with gray hair, wrinkled brow, not much more than a shadow in stature, slips out the door and is gone. The young man turns back slowly and after a silence, for I divined that a story was behind it all and so maintained my peaceful silence, he said, "That is my father. My mother is dead. He is a slave to drink and cannot get a job anywhere. He comes here every day or two and I give him some money, just small change for as you know I am a young, struggling lawyer and then, no use to give him much for he will spend it for drink and others will get it away from him. . . . That was before 1918 so Mr. Reader just remember that SOME things happened that PROHIBITION did not cause.

The first instance given was also BEFORE 1918 so will you like-wise inform your friends that SOME THINGS happened uncaused by prohibition! (Read Gen. chapters 9 and 19 again if you want to see some other things that happened BEFORE prohibition days.)

Oh, yes, I heard of negro officials in Wilson's administration but no negro has ever been wor-ry-some in politics in any community in which

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget  
"Every member of every church contributing every week to every cause, in proportion to his ability"

### IT IS TIME TO CHANGE PASTORS

(Continued)

#### II. Why Did You Say "It Is Time To Change Pastors"?

(Continued from last week)

3. Did you say "It Is Time to Change Pastors" simply because the pastor won't pay his debts, and is, therefore, being criticized? If so, I would ask two questions:

First. Has your church paid him to date all that was promised him? If not, how can you expect him to pay his debts? What right has a church to criticize the pastor for not paying the grocerman when the church will not pay him? Is not the church under as much obligation to pay him what they promised for his services as he is to pay the grocerman what he promised for groceries?

Second. If the church has paid him to date, and he is still unable to meet his financial obligations, I would ask, How much did you promise him? Are you paying him a living salary? He gets his house rent free, and the church gives him a pounding occasionally. But, are you paying him enough to enable him to meet his other obligations?

Your pastor, if he is really trying to build up the church, has expenses which many laymen seem never to think of. In the first place, he and his family must live on a level with the average family in the church he is serving. If he lives on a level with the poorest family in the church, then it will be next to impossible for him to enlist and develop the wealthiest members. If he lives on a level with the wealthiest and most highly cultured family, then it will be next to impossible for him to reach and develop the poorest and most unfortunate people. While, if he and his family live on a level with the average family in his field of labor, he can enlist all classes. The standard of living the people have set up for the pastor is an item of expense which the laymen often overlook. In the second place, the pastor has more traveling expenses than many people realize. He is being called upon constantly to attend funerals, to speak here and there, to visit here and yonder, and to attend this or that convention. Some people expect the pastor to do a lot of pastoral visiting. I have actually heard of people who criticized their pastor because he did not visit them more often. He is being called upon constantly to go, go, go, and every time he drives his car a mile it costs him around ten or eleven cents. His gas and oil does not cost that much, but that together with the general upkeep, the wear and tear of machinery, the license and tax, and the depreciation on the value of the car, together with all other expenses during the life of the car, will amount to around ten or eleven cents a mile. "Oh", you say, "we don't count the wear and tear of machinery". But he has it to pay for whether you count it or not. We might mention many other items of expense which the average laymen seem to overlook, but we shall not attempt to do so here. With all the expenses of your pastor in mind, I again ask, Are you paying him a living salary? If not, wouldn't it be more appropriate to say, "It is time to increase

this writer lived.

Christian people ought to band together in praying earnestly over the situation now confronting us that subtle politicians may not open the flood gates and undo the work of years.

"We'll Work Till Jesus Comes!"

Yours in service,

D. A. (Scotchie) McCall.

our pastor's salary?"

4. You said "It Is Time To Change Pastors". Why did you say it? Was it because your pastor does not do any pastoral visiting? If so, I would like to know what you mean by "pastoral visiting". When the members of your church experience some deep sorrow, or serious illness, does not your pastor visit them and try to comfort them? When they have an experience which brings them unusual joy does not your pastor visit them and share their joys with them? Well, isn't that pastoral visiting? What do you mean by "pastoral visiting"? I heard a fellow once who complained because his pastor didn't hang around and gossip with him every day or so. Is that what you call "pastoral visiting"? If so, you don't know what "pastoral visiting" is.

Oh! you say you were sick once and your pastor did not come to see you, and that is why you have turned against him and want to run him off. Well, let me ask, Did your pastor know that you were sick? How do you know that he knew it? You know the doctor knew it, and you know your neighbors knew it because your family told them, but you can't find a soul who told your pastor about your illness. Therefore, you don't know whether he knew it or not. You just supposed he knew it. Now, the fact is the doctor and the neighbors visited you because someone told them you were sick, and your pastor would have come had someone been thoughtful enough to tell him. Wouldn't it, therefore, be more appropriate for you to apologize to your pastor for your thoughtlessness?

You say you pay more than any other member, and, therefore, the pastor should visit you more often than he does the other members. I see! You think that because you contribute more to the pastor's salary than any other member that he should, therefore, look up to you, that he should pay special attention to you, that he should run after you to find out what you want him to do, as though you were his boss just because you happen to be the most liberal giver in the church. Did you say "the most liberal giver"? Well, I dare say you are not the most liberal giver in the church. You may be making \$1,000.00 a month, and you may be tithing, but if that poor laborer, who is making only \$50.00 a month, is tithing also, isn't he as liberal in his giving as you are? Why certainly. He is more liberal than you are, for he has only \$45.00 left after tithing, whereas you have \$900.00. He has to sacrifice in order to give, whereas you can tithe without sacrificing, so he is the more liberal giver. Christ said the poor widow who cast into the treasury two mites, which makes a farthing or one-fourth of a cent, was more liberal in her gifts than all those who cast in much. She was the most liberal giver, Christ said, because she gave all her living, while those who cast in much had plenty left.

If you are the most liberal giver in your church, and if you are doing your duty, it seems that you should want your pastor to spend his time visiting other members and endeavor to lead them to do their duty. The pastor, however, in addition to visiting, has a thousand and one important duties to perform which makes it impossible for him to visit as much as he really wants to. He is God's steward, doing God's work and serving God's people. God sent him there not to minister to the "most liberal givers", but to minister to His people. If he is a faithful pastor, he will, therefore, be as deeply concerned for the spiritual development of the poor and unfortunate as he is for the rich and fortunate.

(To be continued)



(Continued from page 5)

**AFTERNOON OF THE SECOND DAY**

Dr. W. W. Hamilton, President of the B. B. Institute, conducted the opening devotional service.

The report of the Efficiency Commission was resumed and a discussion on the abolishing of the Education Board was precipitated, which consumed this entire session. There was no disposition to curtail debates—everyone had a chance to express his views. The matter was finally referred to a committee of ten, of which Dr. E. Y. Mullins was chairman, to make recommendations at tomorrow morning's session. Rev. J. W. Lee represented Mississippi on this committee.

**EVENING SESSION OF THE SECOND DAY**

The subject of Foreign Missions, which was to have been the program of the afternoon, was supplanted by the lengthy discussion on the abolishing of the Education Board, so this evening's session was Foreign Mission hour.

It was fitting that Dr. W. D. Powell, a veteran missionary, was selected to conduct the devotional service, reading the sixth chapter of Micah and making helpful comments.

The discussion was in connection with the report on the review of the Foreign Board's report.

Some statistics have already been given as culled from the report. Representatives from five foreign countries, viz: China, Japan, Brazil, Hungary and Africa, were presented to the Convention as striking examples of the saving grace of the Lord Jesus, and each brought an interesting and encouraging message.

The challenging conditions in Europe were graphically pictured by Dr. Everett Gill and those in China by Dr. W. B. Glass in addresses that thrilled the largest throng yet seen in the spacious auditorium. Some of the missionaries at home on furlough, seventy-five in number, were presented to the convention.

**MORNING SESSION OF THE THIRD DAY**

A very pleasing feature of the song service of this session was "I Walk and Talk With the King" by Mr. Rosoff, a converted Jew, who formerly sang in Grand Opera and accompanied Caruso on his first visit to America, and "In the Garden" by Mr. Rosoff and his son as a duet.

The devotions of the morning were conducted by Dr. E. P. West, Houston, Texas, reading I John, 4th chapter, prayer led by Dr. Carter Helm Jones.

The matter of dissolving the Education Board, which was referred to a special committee, was made a special order for this hour.

The committee could not agree on a recommendation, but five members suggested the abolishing of the Education Board and the appointment of an Education Commission to be composed of one member from each state, without salaries, but with a maximum allowance of \$2,500.00 for necessary expense in performing duties outlined by the convention. This suggestion was presented in a resolution which was adopted by a large majority. Perhaps no question ever provoked so prolonged and animated discussion by the convention as did this one, but it proved conclusively that when Baptists are allowed to do so they can talk themselves together.

A few facts about the Baptist educational situation in the South will not be amiss.

There are now 31 senior colleges, 27 junior colleges and 41 academies, making a total of 99. The seminaries and training schools increase this number to 104. These institutions represent an investment of \$62,000,000.00. Twenty of these colleges have been standardized.

**Seminaries**

The Seminaries made reports through their Presidents. Dr. Mullins reported an enrollment of 423 in the Southern Baptist Theo. Seminary during the past year. The financial statement

showed a bequest has been secured amounting to \$23,808.75 from the estate of Mr. James H. Coghill, of New Jersey, and a student loan fund of \$7,000.00 from former Gov. Joseph Brown, of Georgia. The seminary has sold its old downtown library site in Louisville; has leased its old administration building property for 99 years; and will sell or lease the remainder of its downtown property as soon as an acceptable offer is secured.

The enrollment in the past year in the Southwestern Seminary was 1,052, 539 of whom were resident students and 615 in the extension department. Seventy-five will be graduated at the approaching commencement, reported Dr. L. R. Scarborough this morning. A reduction of \$15,000.00 in the operating expense of the seminary for next year, and a reduction in the institution's indebtedness in the sum of \$11,205.16 during the past year, the financial statement showed.

Dr. W. W. Hamilton, who succeeded Dr. B. H. DeMent as President of the B. B. Institute, reported 246 enrolled during the past year, representing seventeen states and six foreign countries. From the discussion of the report by students of the Institute of their activities in the City of New Orleans, it was shown that the B. B. I. is proving more and more a great spiritual asset in that great city.

A very encouraging outlook is reported by the Presidents of all our Seminaries.

**AFTERNOON OF THE THIRD DAY**

The eighty-fourth Psalm was read by Dr. W. D. Chandler, Oklahoma, in conducting the devotions of this session and then led in prayer.

**Hospital Work**

Twenty-nine hospitals are now being operated by Southern Baptists as reported by Dr. L. J. Bristow, New Orleans, on behalf of the Hospital Commission at this session. These hospitals are distributed over fourteen states, having a combined capacity of 3,533 beds, 1,370 student nurses, and had an income from patients' fees during the past year of \$4,546,442.44. In gifts from various sources the hospitals received last year the sum of \$386,674.08. During the year they gave 722,824 days service to charity patients at a cost to the institutions of \$641,382.46.

The Baptist Hospital at New Orleans, one of the newest on the list, and the only one operated directly by the Southern Baptist Convention, cared for 5,591 patients during the year, including 1,145 free patients, and 928 others who were given part free service at a cost of \$48,187.00. Of this amount \$13,680.00 was received from the New Orleans Community Chest, while the cost of the remainder of the charity work was derived from other sources. The hospital paid all its own operating expenses. On the original cost of construction the hospital still owes \$525,000.00 and the receipts of the denomination through the Cooperative Program are applied on the reduction of this obligation.

**Inter-board Commission**

A splendid work among the students in the colleges of the South is being done, as exhibited in the report of the Inter-Board Commission by Mr. Frank H. Leavell, its Secretary. Two splendid young men, James Street, from Mississippi College, and C. L. Prickett, of Mercer University, spoke to the report, each expressing gratitude to the Convention for the interest manifested in college students, and entreated a continuance of this interest.

**Home Mission Work**

Although the past year was the most difficult in many respects that the Home Mission Board has experienced, the results were highly gratifying, according to the annual report made by Dr. B. D. Gray, the Corresponding Secretary.

Mississippi floods created unusual demands upon the Board's activities in several departments. Decreased receipts also compelled a slight increased indebtedness. The total current and

bonded indebtedness on April 30th, being \$1,618,493.93, an increase over a year ago of \$9,590.65. During the year a total of 765 workers were employed by the board in its various departments. These workers served 951 churches; reported 17,649 baptisms; 29,791 additions to the churches; while 33 schools were operated, employing 207 teachers and attended by 5,021 pupils. In the student body were 166 candidates for the ministry. The workers organized 105 new churches; supervised the building of improvement of 83 houses; and organized 292 Sunday Schools and 133 local societies. Among the foreigners of the South the Board employed 38 workers, who reported 1,001 baptisms, 1,492 additions to churches, and the organization of 8 new churches and 23 Sunday Schools. Among the Indians 14 missionaries were employed, who reported 421 baptisms and 569 additions to the churches. The Indian churches affiliated with the Convention now number 124, with a membership of 7,181. There are 125 Indian Sunday Schools; 115 B. Y. P. U.s and 100 Woman's Missionary Societies.

**Evening Session Of The Third Day**

One supreme qualification for service was emphasized by Dr. E. M. Poteat, of China, in conducting the devotions of this session. The qualification is love and the service to be rendered is "following Him". The Saviour's post Resurrection discourse with Peter as recorded in John 21 was read.

**Denominational Press**

The report on the denominational papers was read by Dr. E. P. Alldredge. The importance of the papers was emphasized, but the circulation is far short of what is should be. Some striking figures were given in the report to show the small place the most potent of all the agencies in the Kingdom building has in the homes and churches of the South—even among the preachers.

The consideration of the Home Board work, continued from the afternoon, was resumed and the presentation of the missionaries and brief speeches from some of them was the leading feature of this session.

**Morning Session Of The Fourth Day**

Dr. R. E. Gaines, Richmond, Va., President of the Foreign Mission Board, emphasized the necessity in prayer and faith in the lives of Christians, based on, "This kind goeth not out except by prayer and fasting", Mk. 9, in conducting the devotional services.

**American Baptist Theological Seminary**

This is the Negro Seminary located in Nashville, Tenn., in the building and maintenance of which Southern Baptists have part, and Dr. O. L. Hailey, the General Secretary, made report of the work of the institution.

Dr. W. T. Amiger (Col.) has been elected President during the past year and addressed the convention. The faculty is composed of four instructors of a student body numbering forty one. A student aid fund, that will make it possible for more young preachers to attend, is one of the greatest needs of the Seminary just now, and Dr. Hailey is undertaking to raise such fund. The Southern Convention contributes one third of the cost of maintaining the institution, putting up one dollar for this purpose for every two raised by the National Baptist Convention up to the amount of \$75,000.00. This institution is said to be the only distinctive theological seminary for Negroes in the world. A negro girl who was on the block to be sold by her father into slavery in Africa, but who was bought by a missionary and brought to this country for training addressed the Convention. She is only thirteen years old and has been in America eleven years. Her intelligence, Christian spirit and training made a profound impression on the Convention as to the power of the grace of God. A free will offering of more than \$500.00 was made for this work.

(Continued on page 16)



## The Baptist Record

Published every Thursday by the  
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Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

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advance

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sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Conventiongrams

I am writing these notes from  
Chattanooga, where the Southern  
Baptist Convention, the largest re-  
ligious body in the world, is in ses-  
sion. It is estimated that 10,000  
messengers and visitors have been  
in the city.

Things are moving, as a whole,  
real nicely. Of course, like Bap-  
tists in all ages since the days of  
the Apostles, we just have to row a  
bit, but we grow right on just the  
same.

We are short on cash but long on  
faith in God and His promises, so  
the future is as bright as our faith.  
We are progressing along all lines.

Dr. G. W. Truett makes a fine  
presiding officer. He may not know  
all about parliamentary usages, but  
he makes up in love, patience and  
the grace of God.

One fine evidence of progress is  
that the boys in the trenches had  
their say, spoke out in the meeting,  
and some people took notice. We  
are facing towards the old paths  
once more.

If Baptists get anywhere in the  
Kingdom work they must stay on  
the main line, give all from the  
"higher up" to the "boys in the  
ranks" equal consideration and op-  
portunity. Those in the trenches  
are far in the majority and they  
are beginning to assert themselves.  
Yes, we are progressing.

The Convention voted thousands  
to 2 or 3 in favor of not supporting  
any man for President who is not  
in favor of prohibition and law en-  
forcement. No names were called,  
but all knew who were meant. If  
the sentiment here is any evidence  
of how our people will vote no wet  
can carry the South for President  
this year. "So mote it be."

## The Orphanage Signal

### ORPHANAGE SIGNAL

We are delighted to announce  
that we have just received a check  
from the good people of Starkville  
and the surrounding communities  
for \$505.23 for the isolation build-  
ing. Miss Linnie Richey in her fine  
spirit of determination started this  
movement just after the association  
of last year. Determined not to be  
discouraged, she pushed forward  
with the drive until she was enabled  
to raise this large sum of money.

This simply shows you what one  
can do with the cooperation of the  
brothers and sisters of the associa-  
tion when they let the Lord lead  
them.

This is the most liberal movement  
and marked success made in any  
association of the state for this  
most needed building. We want to  
congratulate Miss Richey, the W.  
M. U.'s of Starkville, W. M. U.'s of  
the surrounding communities and all  
who had a part in this. It shows  
that when our W. M. U.'s undertake  
a thing they can put it over.

### Health Condition

We are sorry to announce that we  
still have a large number in bed  
with measles, three very seriously  
ill, and of course with no place to  
isolate our sick we expect the mea-  
sles to go through the entire Home.  
I can't help from looking ahead with  
anxiety that some worse contagious  
disease will strike us before we get  
the isolation building. We have  
Baptists in the state who could give  
this much and more and never miss  
it.

### News Items

A large number of our girls have  
received nice boxes in the last few  
days from their friends who have  
adopted them, which has been a  
great joy to the girls.

We have one of the finest gardens  
in the state. Turnips, spinach, let-  
tuce, beets, carrots, onions, snap  
beans, and Irish potatoes. Supply-  
ing all of our needs, that of the Bap-  
tist Hospital, and plenty to feed the  
chickens and hogs.

Can you beat this? 1,500 White  
Leghorn chickens four months old  
the 19th of this month. Picking up

Wall banner: "When Baptists  
come to practice Stewardship as  
consistently as they contend for  
their doctrines they alone will be  
able to carry the whole gospel to  
the whole world".

"Our debts are not nearly so dan-  
gerous as our indifference to duty.  
Our debts were incurred because all  
too many church members are  
spending God's money on movies,  
fine cars and clothes, 'Joy rides  
and Jazz'—"

Dr. Watts, of the Relief and An-  
nuity Board, told of two boys of  
equal mentality and from the same  
school, one became a lawyer and re-  
ceived an annual salary of \$23,000,  
the other became a preacher and  
received \$3,000 per annum. The

eggs from the yard every day. We  
feed Guber's Great Eight.

A fine herd of dairy cattle, sup-  
plying all the milk we need for each  
meal; and you should see our 60  
head of fine Poland China hogs.

Our Glee Club had the pleasure  
of having part on the program of  
the graduating exercises of the  
Clinton High School Sunday even-  
ing, the 13th.

Sunday, the 20th, is Orphanage  
Day at Vicksburg, and we ex-  
pect to motor about 50 children over  
for the program.

### The Campaign

Are you saving your nickles,  
dimes and dollars for the great Or-  
phanage drive in June? Be a com-  
mittee of one to give and see if you  
can't get every Baptist of your  
church to give something. Unless  
every Baptist has a part, whether  
large or small, this drive will not  
be the success that it would be.  
Let every superintendent of the  
Sunday Schools, every teacher,  
every W. M. U., president of men's  
organizations encourage every mem-  
ber to give. Do not wait for the  
other fellow to ask you to give, but  
ask him to give.

You may have a loved one some  
day that will need the protection of  
this Home. Have a part in it. I  
am not asking you to do this for my  
sake, but for the sake of the un-  
fortunate children of the state of  
Mississippi.

We are delighted to state that we  
have added to our force Mr. and  
Mrs. D. L. Myers of Laurel. Mr.  
Myers is general mechanic and Mrs.  
Myers is cooperative matron.

We have had a great deal of com-  
pany this week, which is always a  
joy to us. We feel that if Baptists  
would come to see us they would be  
more interested in us.

Our greatest needs at present are,  
caps for the boys for all ages for  
Sunday wear, and overalls. Many  
of you no doubt have nice summer  
suits that would fit our grown boys  
and smaller ones that you could  
send us that would be a great help  
to us. We are also in need of dress-  
es for the little girls from 6 to 10  
years of age, night shirts for the

preacher paid \$20,000, therefore, for  
the privilege of preaching the gos-  
pel; and yet some people say that  
ministers are money grabbers.  
Pshaw!

## Field Secretaries Earn \$100 to \$250 a Week

IN RELIGIOUS  
EDUCATIONAL

WORK

Unusual opportunity  
for men and women  
to earn big income  
while doing some-  
thing worth-while.

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Our plan and cooperation assures success.  
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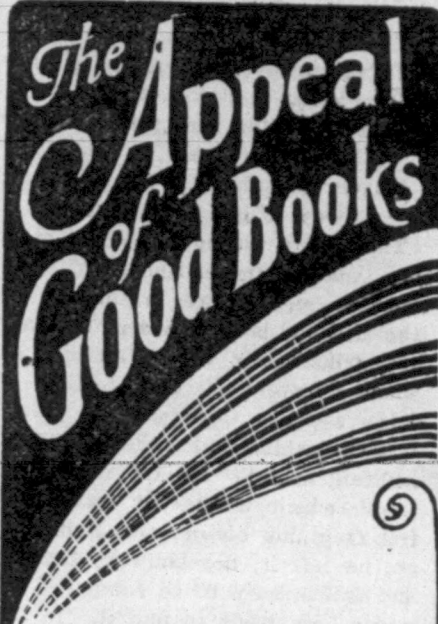
318 Washington St. CHICAGO, ILL.



boys. We have been in need of these  
things for six weeks, but you have  
not responded very readily. Come  
to our rescue as soon as possible.

We closed our books this month  
with about \$137 in the treasury,  
with April donations larger than  
usual. Unless you pay your pledges  
this month we are bound to come  
up short. Send us any kind of food  
supplies that you can and we will  
greatly appreciate it.

—B. E. Massey, Supt.  
Biss. Baptist Orphanage.



## Within Good Books Lie Buried Treasure

Recent Publications of the  
Baptist Sunday School Board

(Write for copy of the New  
Descriptive Book Catalog)

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George W. Leavell . . . \$1.00

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### First Christian Impulses

H. L. Windburn . . . \$1.25

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John W. Ham . . . . \$1.50

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B. H. Carroll . . . . . \$1.50

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H. M. Wharton . . . . \$1.75

### Some Minor Characters in the New Testament

A. T. Robertson . . . . \$1.75

## Baptist Book Store

502 E. Capitol St.  
Jackson Mississippi



(Continued from page 3)

**Hill Difficulty**

The commonest experience of the Christian life is the Hill Difficulty. It is the normal experience; inevitable, and necessary. When they reached the foot of this hill, Formalist and Hypocrisy "looked at each other and laughed." No doubt it was a hollow laugh. But Christian girded himself for the emergency and, leaving these companions behind, began the ascent, singing,

"The hill, though high, I covet to ascend;

The difficulty will not me offend;  
For I perceive the way of life lies here.

Come, pluck up heart; let's neither faint nor fear.

Better, though difficult, the right way to go,

Than the wrong, though easy, where the end is woe."

However, midway to the top of the Hill had been provided "a pleasant arbour—for the refreshing of weary travelers," and feeling a false security Christian sat down to rest awhile, and while he rested he fell asleep. As he slept, the scroll which Evangelist gave him fell from his bosom, and rising to go, he left it, not knowing that it had fallen, only to be compelled to retrace his steps to find it. In all our Christian experiences we must redouble our efforts at that place where we are tempted to sleep.

**House Beautiful**

The House Beautiful at the top of Hill Difficulty is intended, no doubt, as a symbol of a place for Christian fellowship, representing the church of Jesus Christ in the life of a Christian . . . to Bunyan and others of his day the non-conformist churches. The lions at the entrance remind us of the dangers to life and limb and liberty to those who risked, with the adventure, their lives. The established church of England sought to place barriers at the entrance of the non-conformist churches, and to join such was at great risk, but a venture of faith. After reaching the door of House Beautiful, Christian finds it guarded by Discretion. But without Discretion there could be no House Beautiful. The Christian must carry with him into the household of faith that which will secure his own welfare and peace, as well as that of the rest of the family. And after meeting the demands of Discretion, Christian must also meet the demands of Piety, Prudence, and Charity without which the fellowship of the House Beautiful would be marred. Once within, Christian is permitted to partake of supper, symbolic of the Lord's Supper, but stripped of all the ecclesiastical trappings of the times, and hears from the Lord of the hill; "as namely, about what he did, and why he had builded the house." Here in the House Beautiful he is provided with the "whole armour of God" for the conflicts along the way of the remainder of the journey—"namely, sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out." Accord-

ing to Bunyan, the proper place to be equipped with the conflict of the Christian life is in, at, and through the church.

**Valley of Humiliation**

Departing from House Beautiful, Christian encounters a foul fiend in the Valley of Humiliation; his name is Apollyon. His struggle with this fierce monster is illustrative of the resistance all Christians must make toward the seductive sins of the day in which they live. Sin is always ugly to one who has been at the Cross. But with our armour provided for the fray, and through Him who strengthens us, victory is ours even over the fiercest of the enemies of our souls.

**The Fellowship of Faithful**

Pursuing his journey, Christian overtakes Faithful who is to prove a very helpful friend on the way, for "Christian must be made dependent upon the good service of Faithful if he would rise to the virtue of Christian fellowship." A Christian's faith must be drawn on heavily daily in the onward march of following in the footprints of the Master.

**Encounter Talkative**

Christian and Faithful overtake Talkative, a man of many words, who takes the lead of the conversation for their mutual (?) benefit. He says, "I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things essential, or things circumstantial." In other words, there is a subtle temptation to all Christians to resort to idle talk in conversation, idle words in "saying prayers and reciting creeds", and also in the singing of songs in services without the "spirit and the understanding." Talkative represents this class of persons.

**At Vanity Fair**

Vanity Fair lies directly athwart the path of the Christian. We must needs mingle and mix with the life and the affairs of the world. In the time in which Bunyan lived the social order was tinged with the spirit of barter and exchange. The abundance of the things that a man possessed represented the measure of his power and success. The same is largely true today. As Emerson expressed it, "Things are in the saddle." The Christian life is the detached life—separate. Yet to be detached is to be hated. The pleasure seekers at Vanity Fair heaped persecution upon Christian and Faithful because they refused to stoop to the sensuous appeals of life. They were in the world, but not of the world. So are we. And if the world hate us, let us remember that we are, as Christians, in the line of succession of Bunyan and his compatriots who would "live above the world," and of our dear Lord himself. Sad to note that Faithful was burned at the stake in Vanity Fair for his unswerving fidelity to things spiritual. But his sufferings, and those of Christian, won for the latter a companion for the remainder of the journey whose name was Hopeful who assures

Christian "that there were more of the men in the Fair that would take their time and follow after."

**By-Ends Overtaken**

As Christian and Hopeful go on their way, they overtake By-Ends who in answer to their enquiries, replied, "My great-grandfather was but a waterman, looking one way and rowing another; and I got most of my estate by the same occupation." Thus By-Ends reveals his chief characteristic to be that of indecision—waiting for fair wind and tide. He has no particular conviction, and is ready to agree with any one with whom he might be talking for the time being. The journey is irksome to him, and we find him turning aside into the by-paths, here and there, and finally to fall into a pit never to rise again. Such a tendency in our holy religion and the doctrines thereof is to be avoided. We need to be rooted and grounded in the faith, with convictions decided and clear, ready to stake our all upon the "faith once delivered."

**Imprisoned in Doubting Castle**

After our travelers had traversed a smooth portion of the road, there appeared before them a rugged way which challenged them to a greater effort than they felt disposed to make after enjoying the ease which they experienced by the crystal streams. So, were they tempted to turn aside into By-Path Meadow, and presently into Doubting Castle where they were imprisoned to be tormented by Giant Despair. To the Christian there are fears without, and doubtings within; but these come most frequently after a period of being "at ease in Zion." We must note that Doubting Castle stands off the pilgrim way, and whoever experiences the bitter taunts of Giant Despair in its dismal confines is the Christian who attempts to escape the vigorous struggle to the uplands of the soul. Finding themselves thus imprisoned in Doubting Castle and aggravated by Giant Despair, Christian bestirs himself to think that he had within his own bosom the Key of Promise which would open the doors to this dreadful place. This he uses to liberate himself and his companion. And setting out again on the King's Highway, they quicken their step toward the Delectable Mountains a short distance before them.

**The View from Delectable Mountains**

Soon after their valley experience and the horrors of Doubting Castle, Christian and Hopeful are permitted to enjoy a glorious isolation and detachment on the Delectable Mountains. From here they could see the meaning of their past bitter experiences, and foresee from Mt. Clear the Gates of the Celestial City. As was said of Jesus, "His work was in the valley, His perspective on the mountain top"; the same may be said of Christian and Hopeful—and us.

**In Beulah Land**

Beulah Land is Bunyan's description of Christian's old age. It is the most fruitful, most joyous, and most

peaceful of all the periods of life. However, these characteristics of old age come by an heroic persistence in the upward climb through difficult places. The Hill Difficulty we neglect to climb in our youth cannot be surmounted in age. There is no escape, not even a narrow escape, for those who refuse the strain in early years. Old age has its compensations when youth and middle life have been spent in conflict for the better things. Christian and Hopeful are in no hurry to leave Beulah Land. "It was out of reach of Giant Despair, and neither could they from this place so much as see Doubting Castle. Here were they within sight of the City to which they were going; also here met them some of the inhabitants thereof." They live on the borderland of joyful anticipation.

**Enter The Celestial City**

Christian and Hopeful are now covering the last lap of their journey to the Celestial City. But one more difficulty intervenes, and that is a river over which is no bridge. This seems the most insurmountable of all the difficulties that have beset them on the way. And so it is for us all. The river of death seems more than we can fathom; but with our hope anchored in Him who triumphed over death and the grave for us, we need not falter. As Christian and Hopeful, we may brave the chilling tide to venture with happy anticipation into that realm of the "spirits of just men made perfect," accompanied by messengers from that land to welcome us home.

(Continued on page 15)

## Church Comfort at less cost



The Moncrief Heating and Cooling System costs less to operate because of its ability to heat quickly with a minimum of fuel. Winter and summer it stands guard over the comfort of the congregation.

### MONCRIEF HEATING and COOLING SYSTEM

It will heat the entire building in approximately an hour and a half, producing just the right degree of moisture content in the atmosphere for health and comfort. The system is fully guaranteed to maintain a constant temperature of 70° even during the coldest weather. And, in the summer this same system will provide a cooling effect of approximately 12°.

#### FREE ENGINEERING SERVICE

A free Church Service Department is maintained to provide churches with complete information on adequate heating and cooling equipment. Graduate mechanical engineers who understand every detail of installation will design a practical, economical system for your church. Write at once for booklet and information about this free service.

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ATLANTA GEORGIA



# The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

We are putting in a lot of letters today, and the first thing you know, we are going to be caught up on letters, and you won't have to wait so long to get yours printed.

I am sure you will all be grieved to hear of the death last month of one of our loved members, Ira Izard. She was a cheerful, loving little girl, and a sweet Christian. She was an Honor Member of our Circle. Her father and mother have lost for the present their only child, but it is good to know that there will be a happy meeting after a while.

Here is our verse: Blessed be the Lord, who daily beareth our burden. Ps. 68:19.

With much love,

Mrs. Lipsey.

## B. B. I. Girl

Brought forward	42.61
Mary Elaine Batson and sisters	.50
Velma Lee Allen	.10
Arthur Lee Benson	.25
Dottis and James G. Bell	.10
Nancy Mae Davis	.10
Minnie E. Jenkins	.10
Gwyneth Smith	.25
J. W. Roberts	.10
Louise Hammons	.10
"Little Alice Cain"	.05
Annie Mae Kitchens	.10

TOTAL \$44.36

## Orphanage

Brought forward	\$155.97
Mary Elaine Batson and sisters	.50
Pearl Frances and	
Mary V. Gabberth	.25

TOTAL \$156.72

Smithdale, Miss., Apr. 7, 1928.

Dear Mrs. Lipsey:

I am 8 years old, and will finish the fourth grade in school this term. Our school has closed for awhile, on account of scarlet fever. I think lots of my teacher. Her name is Cousin Lottie Lee Moore. I have one little sister, 5 years old. Sister and I are sending 25c together for the B. B. I. girl. Hoping to see my letter in print. Your friend,

Vernon Lee Marsalis.

I'm sorry about the scarlet fever, Vernon. I hope you and little sister will not have it. Thank you both so much for the money.

Sturgis, Miss., Apr. 6, 1928.

Dear Mrs. Lipsey:

I am sending a letter to the page. I am a little boy 10 years old. I have red hair and blue eyes. I go to S. S. every time I can. I go to school, and I am in the 7th grade. And I am sending one cent for the B. B. I. girl. I hope she will make a success. Well, I will quit, hoping to see my letter in the next issue.

Your little friend,

Grady White.

Thank you, Grady. I think our girl will make success.

Sunflower, Miss., April 8, 1928.

My dear Mrs. Lipsey:

Do you have room for our little "Sunbeam Band" this P. M.? It would take quite a bit of space, for we are 25 strong. We look forward to Sunbeam meetings, and each one tries to do their part, and shine, shine, shine. The W. M. U. serves us refreshments, and we enjoy that very much. We are sending you \$3.00 for the little orphans. We think of them so much, and want to help them all we can.

Laverne Riddle, Sec.

Ruby Norris, Treas.

J. B. Thomas, Jr., President.

We always have room and a warm

welcome for our Sunbeam bands. You have good times in your meetings, don't you? This \$3.00 looks good to me, and will to the orphans. Thank you so much.

## Plant a Patch for Missions

Dear Mrs. Lipsey:

Will you let me visit The Children's Circle for a few minutes? I think it simply grand to have a page in the dear Baptist Record for the children. It has encouraged the giving spirit among both young and old more than anything that could have been done, and to get the Spirit into children while young, it will grow such a sweet disposition to want to live for others. That is a Christ-like Spirit. My purpose for writing this letter is for you to ask every reader of The Baptist Record to plant a patch for missions, where possible. Then, we can pay our pastors and use the proceeds for nothing else but for missions. How wonderfully things would grow in a year or two. Get every one who will plant a mission patch to send in their names. I am praying for this to be one of the greatest years for soul winning and harvest in the history of time. My Husband is going to plant a mission patch of cotton to be used for different things, the Orphanage and Baptist Hospital, and other missions.

Mrs. C. J. Wood.

I am glad to give space for your letter, Mrs. Wood, and hope many may do as you suggest. The children and I are greatly obliged for your appreciation of our Page.

Sallis, Miss., April 16, 1928.

Dear Mrs. Lipsey:

We are sending our contribution to the B. B. I. girl. We will send more later, and Mother says she is too. With love and best wishes for you and the B. B. I. girl, we are,

B. L. and Mable Knight.

Thank you, B. L. and Mabel. I'm counting on you two, I mean three, for Mothers surely count, to do what I'm asking you in next week's paper.

Hattiesburg, R. 6, Mar. 3, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I go to school at Rawls Springs. I have a fine teacher. Her name is Jewel Rand. I am in the third grade. I go to S. S. every Sunday. I have one little sister, and two little brothers. Your little friend,

Alice Lyndall Wallace.

I hope to see my letter in The Baptist Record.

You are a member now, Alice, and we are glad to have you. Do you know what an Honor member is? You are that when you send a little money for our B. B. I. girl. Perhaps next time you will like to be an Honor Member.

Newton, Miss., April 13, 1928.

Dear Mrs. Lipsey:

I have already written one letter to the Circle, but thought I would write another one. I am 11 years of age, and am in the seventh grade at school. I was on the honor roll this term, and did not have to take test. I haven't had to take test but once this year. I did not have to take the mid-term examination. Daddy has taught school for a good many years, and he can help me with my lessons. Well, I suppose I must describe myself to you. I have brown hair and eyes. I am 57 inches tall, and weigh about 77 pounds. Am the only child, and, of course, I am well petted. I go to S. S. and church nearly every Sun-

day. There are about 12 on roll in my class. Well, I must close.

Love to all, Beatrice Phillips.

We are glad to hear from you again, Beatrice. I want you to be sure to read my letter in the next paper. I'm telling you all something new.

Harperville, Miss., April 6, 1928.

Dear Mrs. Lipsey:

I am sending you 25c to help send an orphan to the Baptist Institute in New Orleans, La. I am 12 years old, and in the seventh grade. I enjoy reading The Children's Page. Nett O'Bannon.

Thank you for the money, Nett. Look out for something new in our money plans in my letter next week.

Strong Hope, Miss.

Dear Mrs. Lipsey:

I am a little girl 9 years of age. I go to school at Strong Hope. My teacher is named Miss Annie Bell Pierce. I am in the third grade. I study five books. I sure do like to go to school. I go to S. S. and preaching every Sunday. I have two brothers and one little sister. Their names are Shelby, Robert Milton and Huey Dell. I will close.

Yours truly, Mary Lee Yates.

P. S.—I am sending a dime for the orphans' room. Please put my name on the list and my brother's, R. Milton.

You saw your name on our list sometime ago, didn't you, Mary Lee? And your brothers? We are obliged to all of you.

Strong Hope.

Dear Mrs. Lipsey:

I am a little boy. I am 7 years old. I go to school at Strong Hope. My teacher's name is Miss Mary Armstrong. I have two sisters and one brother. I am in the second grade. I am sending a dime for the orphans' room. Yours truly,

Robert Yates.

Your money has gone to the Orphanage, and your name is on our list. Thank you, Robert.

Shivers, Miss., April 13, 1928.

Dear Mrs. Lipsey:

I have been wanting to write to you for a long time, but kept putting it off. I enjoy reading The Children's Circle so much. I can hardly wait to get The Baptist Record. I am 12 years old, and go to Stone Wall School. We organized a Girls' Auxiliary, and we are going to send our collection to the Orphanage. I am proud I am a member, for I think the G. A. is fine—don't you? My Daddy is dead, and we stay at home and keep things going. I have a little brother 8 years old. I am sending 25c for the B. B. I. girl. I hope I can send more sometime. Best wishes,

Susie Sykes.

I'm glad, Susie, that Mother has so big a girl to help her, and I know she is, too. Thank you for the money for the B. B. I. girl, and come to see us again soon.

March 2.

Dear Mrs. Lipsey:

I am a little boy 10 years old. I have one sister and brother younger than I—Mary Lee and Robert Milton. They are writing you too. I am sending you a dime for the orphans' room. I hope to send more soon. I wish to join the Children's Circle. Please put my name on the list. I will close. I hope we can send in money enough to furnish rooms for all the little orphan children. Your little friend,

Shelby Yates.

P. S.—I am in the fourth grade. I don't know how your letter got parted from your brother's letter and your sister's, Shelby. Your name is on the list as an Honor member of The Children's Circle.

Coldwater, Miss., May 1, 1928.

Dear Mrs. Lipsey:

I am a little girl 6 years old, and was promoted for the second grade. Mrs. Lipsey, this was my first year, and I read 6 books this year, the primer and first grade. My teacher's name was Miss Covington. I am sending 50c for the B. B. I. girl.

Your little friend,

Mary Caroline Perkins.

P. S.—I'm sending 50c for the orphans, too. Mary Caroline.

My, my, what a fast reader you are, Mary Caroline! "Teacher" must be a fine teacher. Thank you so much for the money.

Hattiesburg, Miss., Mar. 30, 1928.

Dear Mrs. Lipsey:

Mother has just been reading the children's letters to me. I can't write well enough for you to read, so she is writing for me. I'm 5 years old, and go to school every day I'm well enough. I'm not a strong little boy. I have stomach trouble. I go to S. S. I love both my teachers—Sunday and every day teachers. I have neither brother nor sister, but have Mother and Daddy. Am sending 10c for B. B. I. girl. Hope to send more later. Love to all little boys and girls, and heaps of love to Mrs. Lipsey.

Clinton Carpenter.

Thank you for the money, Clinton, and we want to hear from you again. I send you my love, and hope you are feeling better now that Spring has come.

Winona, Miss., March 8, 1928.

Dear Mrs. Lipsey:

I am a little girl 6 years old. I have gone to school 5 months. My teacher is Mrs. W. S. Pittman. I am sending 10c. Your friend,

Ruby Margaret Pisackerly.

Thank you, Ruby. School will soon be out now, won't it? Ours will have its commencement sermon next Sunday.

Indianola, Miss., Mar. 6, 1928.

Dear Mrs. Lipsey:

Mother has been reading The Children's Page of the Record to me, and I want to help the orphans too. I am a little girl 6 years old. I do not go to school, but I go to S. S. and to Sunbeams every Sunday. Mrs. Kastorff is my S. S. teacher, and Miss Pittman is Sunbeam Leader. I love them dearly. I hope all of the little orphans will soon have nice rooms, and everything they need. Your friend,

Ann Crittendon.

I hope all of us Baptists, Ann, are going to give a whole lot of money in June for the orphans. Write to us again.

Harry St. Pierre, fourteen-year old great-grandson of Sitting Bull, the Sioux warrior chieftain, has joined the Bacone College Baptist Church. Albert Cabe, a Chippewa from Wisconsin, and a world war veteran, has also through baptism joined this church, which is composed of students and faculty of Bacone College. He declared in a talk after his conversion that he was going back to his people "to set their feet on the path of Christianity." Other recent additions to the college church through baptism were six Seminole students, five Cherokees, four Creeks, six Choctaws, two Utes, one Osage and one Arapaho.—Ex.

"Did you tell God how naughty you were today?" asked Mary Jane's mother, as Mary Jane got up from saying her prayers.

"No, I didn't mother," said Mary Jane. "I thought it was better not to let it get out of the family."



## Sunday School Department

### SUNDAY SCHOOL LESSON May 27, 1928

**The Wicked Husbandmen**  
Mark 12:1-12; 13:1-37  
(From Points for Emphasis  
by H. C. Moore)

**Golden Text**—Jehovah knoweth the way of the righteous; but the way of the wicked shall perish. Psalm 1:6.

I. The Picture of Falsity was drawn in the parable. (1) The householder was provident. "There was a man that was a householder who planted a vineyard." The householder was God and the children of Israel were the chosen people constituting and controlling the vineyard which he planted in the land of Canaan, the best spot on earth for the fulfillment of its mission and the accomplishment of the Owner's purpose. (2) The vineyard was equipped. The planting of a vineyard is itself a matter of expense, patience, and skill. But after planting there are other things essential to the equipment and efficiency of the vineyard; a hedge of stone or shrubbery to enclose it; a winepress to take care of its fruit; a tower for the watchman to occupy night and day to prevent intrusion and robbery. Was not Israel equipped for fruit-bearing by the divine Householder? Are not we today? (3) The husbandmen were appointed. As is frequently done, the householder let out his vineyard to tenants, the contract probably requiring payment of rent in the fruit of the vineyard, though sometimes money (either a fixed amount for the year, or in proportion to the crop) was required. Primarily the husbandmen were the rulers of the Jews and inferentially all leaders of the people, though as in the case of Israel the people themselves are included. (4) The journey was made afar. Having rented his vineyard, the proprietor took a journey abroad. After appearing time and again in the days of Moses as the supreme founder and leader of Israel Jehovah withdrew, apparently leaving his people in charge of his interests. We may today say the same in regard to Christ, the great Head of the Church, who, after laying its foundations, has gone away, leaving his vineyard in human hands. (5) The rents became due. "The season of the fruits drew near." And when that time arrives there comes with it the obligation to the Owner. He is entitled to rent; expects it; will send for it; will be disappointed if it is not forthcoming; and will have it in the end—if not from the present tenants, then from their successors. (6) The servants were maltreated. It is a dark record, but perfectly true to the facts; how that the owner sent to receive his fruits a group of servants only to have one scourged, another stoned, and a

third slain by the tenant ingrates; how a second group of servants, more of them than at first, were sent on the same mission and were treated in like manner. What a picture of the prophets of old! (7) The son was slain. Finally the proprietor sent his own son, certainly expecting respect. But the son was plotted against as the heir, cast out of the vineyard and killed, so that the tenants, unmolested, might have his inheritance. Were not the Pharisees at that moment plotting against the Son of God and could they fail to see the point of his parable? And are there not many today who are seeking to deprive the Son of God of his rightful inheritance? (8) The murderers were destroyed. The Lord of the vineyard, of course, returns and what will he do? What should he do? To the question the people themselves gave answer: "He will miserably destroy those miserable men!" Could there be any other fate before the city of Jerusalem and the Jewish nation following their treatment of the Son of God? (9) The successors were employed. The auditors of the parable also declared that the proprietor of the vineyard, after ridding himself of the wicked tenants, would "let out the vineyard unto other husbandmen". And just here the Gentile world comes within the sweep of divine providence and grace. (1) The Scripture was fulfilled. There may be a permitted eddy now and then in the stream of God's purpose but it will flow on as surely as the rivers find their way to the seas. Jesus quotes a passage which shows that the divine plan must and will be worked out to completion despite the negligence of those who profess to be workers with God in building up the Kingdom in the world. "The stone which the builders rejected, the same was made the head of the corner." In the building of the Jewish nation at that time a stone ("and that Rock was Christ") was being rejected by the builders, but after a little while it should become the chief cornerstone in the structure which is being built out of redeemed humanity.

2. The Power of Truth was manifest in the application of the parable. The chief priests and Pharisees may have been dull in spiritual apprehension but they were not so dull as to miss seeing that the parable was meant directly for them and their like. In their rage "they sought to lay hold on him" then and there; but they dared not to do so, because they were afraid that the multitude, who regarded Jesus a prophet, would rise against them. So they left him and went away.

A little later and another way they would compass their dark design and complete the awful picture in the parable.

### A PROTEST

To the Delegates-elect to the National Democratic Convention to Assemble in the City of Houston, Texas, June 26, 1928.

Honorable Delegates:

We, the undersigned, legal Democratic voters of the County of....., State of Mississippi, do hereby record, and respectfully transmit to you, this our solemn protest against the nomination by the Democratic party for the Presidency, or Vice-Presidency of the United States, of any candidate who has declared himself in favor of the repeal of the Eighteenth Amendment or the Volstead law, enacted thereunder, as also any candidate who is not fully committed to the principle of the complete prohibition of the liquor traffic, and the enforcement of all laws enacted to that end, which is now the established policy of the American people and nation.

Name of Voter

Name of Voter

To Each Reader of This:

Clip the above Protest and paste it on a sheet of paper, or copy it, then get as many signatures as possible—your homefolks and special friends, and neighbors. Let every member begin doing this as soon as you read this Bulletin. Even shut-ins can get a few names. Do not wait on a committee to ask you to get "dry" signatures.

Appeal to the organized Bible classes in every Sunday School in your community, both men's and women's, in churches of every denomination.

Appeal for signatures to the women of your Missionary Society, your P.-T. A., Woman's Club, or other organization.

Present it to everybody in your block, or on your street. Get as many signatures as you can. Attach other sheets as needed.

Return to Southland Committee of Safety, 827 Stahlman Bldg., Nashville, Tenn., by June first.

## Make Their Ship Come In!



— it is sane, sound, sure! —

## We Owe Our Ministers and Missionaries this Service Pension

Our Life Annuity Bonds bearing a liberal rate of interest furnishes those who desire to help in the great work of Ministerial Relief, their chance to do it while they live. The principal, after the death of the donor, becomes a part of the permanent endowment of the Relief and Annuity Board and will go on to bless ministers and their families through the generations to come.

For further information write:

THOMAS J. WATTS,  
Corresponding Secretary  
1226 Athletic Club Building, Dallas, Texas.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

One, two, three, four, five, six, seven, eight, nine, ten, ELEVEN days, just eleven days now 'til our First District BYPU convention meets. It will be at Tupelo for District Three, meeting the afternoon of June 4th. Remember the Silver loving cup will be awarded again this year on the same basis as last year, three points, Percentage of members attending the convention, Number of miles traveled, Loyalty to the sessions of the convention. Just THIRTEEN DAYS and the convention for the Fourth District will have its meeting at 15th Ave., Meridian, the first session is the afternoon of June 6th. Mr. Hailey the president of the convention has arranged for an automobile trip "Seeing Meridian." Then comes GULFPORT, the host city of District Five convention the opening session there is the afternoon of June 8th., and the next week the other three districts hold their convention, meeting as follows: Liberty June 11-12; Mendenhall June 13-14; Webb June 15-16.

### The Wares

Our Missionaries for these District BYPU Conventions are Rev.

and Mrs. J. H. Ware of China. Those who have heard them will travel miles to hear them again, and those who have not heard them will be thankful that they did travel miles to hear them. We covet for them a large attendance at each of the six conventions.

### The Next Year Conventions

In June 1929 we will have these District BYPU Conventions and we are asking you now to let your invitation for the convention to meet with your church be a CHURCH invitation, therefore let your church in conference vote to extend this invitation and instruct your delegate to present the invitation. A written invitation would be best.

### Here Is An Intermediate Who Has Kept Up Her Daily Bible Readings Four Years

Miss Estell May, a member of the Intermediate BYPU Fifth Ave., Hattiesburg has kept up her daily Bible readings for four years and is receiving the last seal on her certificate. This certificate was delivered three years ago with the seals each year. That is a fine record and marks a life well pleasing to

the Lord. He has had the privilege of a short talk to Estell each day for four years, and she has had the joy of hearing Him as she read His word. We commend her example to all others.

### Calhoun County Organizes Associational BYPU

Miss Olive M. Flanagan reporting tells of the first meeting of the Calhoun County Associational B. Y. P. U. and gives a report of the days saying that Rev. J. M. Spikes was elected president of the association, B. D. Parker, Chorister, Mrs. L. R. Beckett, Organist. The program was an interesting one with talks as follows: The Value of a BYPU to any Community, by Tom Rhe Phillips; What the BYPU has meant to Me, by Rev. E. S. Flynt. The devotional was by Brother C. H. Ellard. An executive committee was appointed consisting of H. W. Hanaford, C. H. Ellard and Miss Fannie McLemore. A good song service was a part of the day's program, the closing prayer offered by Bro. A. A. Bruner. Miss Flanagan was elected Secretary and Treasurer. We are glad to add Calhoun to our list of organized associations.

Griffith Memorial, Jackson  
Curtis Beard, director at Grif-

1802 Jefferson 1928

Washington, Mississippi

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Summer School Opens June 4th

fifth Memorial in Jackson reports the following facts about their B. Y. P. U's. "We are happy to report four out of five unions A-1 the first quarter, as follows: Bethune (Senior) Progressive and W. O. Q. (Intermediates), Live Wire (Juniors). We are striving harder to hold the standards and will be able if we have the cooperation of each officer and member. Our officers are doing their share and we need members just as dependable. We urge that each member ask himself this question. "If every member were just like myself, what kind of a union would we have? We are looking forward to the meeting of the City BYPU meeting in our church the third Monday evening in May. We will be disappointed if a large crowd is not present, this is our invitation. 'Make yourself and us feel good by coming'."

### Church and Sunday School Furniture

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## Mississippi College

The 1928 Summer Session of Mississippi College will begin on June 11th. The session is divided into two six-weeks terms. Regular college courses are offered.

The State Normal for Teachers, which is conducted here each Summer, will begin on June 11th, also.

Clinton is an ideal place to spend the Summer studying. The beautiful campus with modern conveniences is within easy reach of Jackson, Vicksburg and other places of special interest.

For several years the Summer School of Mississippi College has been one of the largest and best in Mississippi. The strong Faculty of the regular session of the College does the teaching. The enrollment for the 1927 Summer Session was 395.

Chrestman Hall, the new fire-proof dormitory, is reserved for girls during the Summer.

Rates are reasonable.

For further information write

J. W. PROVINE, Ph.D., LL.D., President  
Mississippi College,  
Clinton, Miss.

## Your Boy

should be taught to save. It is a habit that is well worth cultivating.

BEGIN HERE

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M. P. L. BERRY, Pres., Clinton, Miss.



## COLLEGE COLUMN

## M. W. C. COMMENCEMENT EXERCISES

Friday, May 18, 8 p. m., Tatum Court, Freshman Play.  
 Saturday, May 19, 6:30 p. m., Class Day Exercises.  
 Saturday, May 19, 8 p. m., College Concert.  
 Sunday, May 20, 11 a. m., Main St., Baptist Church, Baccalaureate Sermon, Rev. Norman Cox, Meridian, Mississippi.  
 Sunday, May 20, 8 p. m., Tatum Court, Sacred Concert.  
 Monday, May 21, 8 p. m., Tatum Court, Graduation Exercises and Baccalaureate Address by LaMont Rowlands, Picayune, Mississippi.

**Bachelor of Arts Degree**  
 Iris Ophelia Ashford, Tutwiler.  
 Lucile Harris Brent, Picayune.  
 Lorena Wayne Burkhalter, Petal.  
 Willie Dee Caine, Egypt.  
 Patricia Aline Grain, Bogalusa, Louisiana.  
 Dorothy Dimple Denson, Bay Springs.  
 Roberta Bostick Etheridge, Oakville, Tennessee.  
 Lucy Kate Farr, Memphis, Tennessee.  
 Katherine Louise Farris, Carlisle.  
 Orna Fortenberry, Oakville.  
 Cecilia Gandy, Sanford.  
 Pauline Castle Golden, Waynesboro.  
 Marion Eugenia Grayson, Mozelle.  
 Evelyn Virginia Hay, Donalsonville, Georgia.  
 Sarah Aline Hewett, Jackson.  
 Mildred Willard Johnson, Bogalusa, Louisiana.  
 Thelma Hasseltine Jones, Waynesboro.  
 Karen Annette Kennedy, D'Lo.  
 Hazel Ruth Kilpatrick, Noxapater.  
 Lorena Leah Kinsey, Avera.  
 Mary Frances Landrum, Laurel.  
 Mary Elise Mathews, Utica.  
 Martha Elizabeth McCoy, Peoria.  
 Eleanor Mincher, Gulfport.  
 Artress Gene Moore, Breckenbridge, Texas.  
 Gladys Gettie Murray, Summerland.  
 Lucile Owen, Wynne, Arkansas.  
 Ida Kate Pack, Laurel.  
 Auris Pender, West.  
 Mary Devereaux Phelps, Hattiesburg.  
 Evie Arie Porter, McCall.  
 Susie Lee Rogers, Brookhaven.  
 Hazel Aline Ross, D'Lo.  
 Mildred Albertine Royals, Mize.  
 Morett Royals, Mize.  
 Lillian Josephine Russell, Gulfport.  
 Alice Adelle Shows, Ovett.  
 Lydia Joanna Smith, Lexie.  
 Mary Tynes, Liberty.  
 Ethel Dixon Vandagriff, Hattiesburg.  
 Neoma Camerin Vick, Petal.  
 Valdrice Madge Walker, Sumrall.  
 Lucy Lea Wall, Osyka.  
 Ethel Ruth Ward, Raleigh.  
 Louise Webb, State Line.  
 Rosa Bonita Westbrook, Liberty.  
 Eleanor Cosma Wheeler, Biloxi.  
 Ada Lee Williams, Brookhaven.  
 Virginia Ruth Withers, Parkersburg, West Virginia.  
 Daisy Ethel Wood, Lucedale.

## Home Economics Certificate

Annis Neva Bell, Brookhaven.

## Speech Arts Certificate

Willie Dee Caine, Egypt.

Hilda Louise Groome, Fayette.

Lorena Leah Kinsey, Avera.

Gertrude Stubbs, Walnut Grove.

## Piano Certificate

Mary Catherine Chapman, Waynesboro.

Helen Elizabeth Daughdrill, Bayou la Barte, Alabama.

## Violin Certificate

Ida Kate Pack, Laurel.

Dorothy Henrie Daughdrill, Hattiesburg.

## Home Economics Diploma

Lucile Harris Brent, Picayune.

Patricia Aline Crain, Bogalusa, La.

Dorothy Dimple Denson, Bay Springs.

Katherine Louise Farris, Carlisle.

Eleanor May Mincher, Gulfport.

Artress Gene Moore, Breckenbridge, Texas.

## Speech Arts Diploma

Mary Anne Fridge, Hattiesburg.

## Piano Diploma

Frances Leola Alford, Gulfport.

Gladys Daniel, Bogalusa, Louisiana.

Willie Jones Harper, Prentiss.

Jamie Charline Hewlett, Charleston.

## Baptist Student Union Banquet at M. S. C. W.

The outgoing and incoming councils of the Baptist Student Union at Mississippi State College for Women enjoyed a charming "Bluebird" banquet in the private room of the Golden Goose Tea Room on Friday, May 4. The occasion was characterized by a spirit of gaiety tempered with a tinge of sadness as the Senior members met for the last time as students in a B. S. U. banquet.

The program for the evening was presided over by Miss Ayleen Eitel, past year's president of the B. S. U. Using happiness as symbolized by the Bluebird for her theme, she made an effective little speech of farewell as she turned her duties of office over to Miss Bertha McKay, her successor. Miss McKay's reply expressed her happiness and pride in her new responsibility, together with her desire to be a worthy follower of Miss Eitel.

Between the courses of a delightful dinner, every detail of which carried out the bluebird color scheme as far as possible, other parts of the program were rendered. Mr. Hartsell McClannahan gave a violin solo, accompanied by Miss Margie Morris. Mrs. W. F. Backstrom gave an exquisitely interpreted reading from "The Little Minister."

Rev. J. D. Franks told of an interesting coincidence related to the Bluebird idea. The Council had invited Miss Verda Von Hagen, now of Georgia, to attend the banquet, but of course she was unable to do so. Mr. Franks read part of a letter from her, written to her "workshop chillun", in which she referred to the Bluebirds she was sending as remembrances. At every plate was a perky little bluebird place card, bearing the message,

"This Lucky Bluebird

Brings from me this word—

May love, joy, service abound

For you the whole year 'round." And it was signed, "Lovingly, Verda Von." The coincidence was that Miss Von Hagen had no idea that the Bluebird has anything to do with the decorative scheme or theme of the banquet.

The prize speakers of the occasion were Mrs. Edwin Preston, of Georgia, and Dr. Leavell.

Mrs. Preston, whom the Baptist girls still call "Miss Johnson" made a beautiful and animated talk on "As the Bird Flies", in which she gracefully described the spirit of the flight. Her message was rich with inspiring sentiment and every girl listened intently to her words.

Mr. Leavell's "speech" was embroidered throughout with delightful humor and thoughtful seriousness. His subject was "From Heaven to Heaven," and his appeal was for a continued upward look in life, even as the bluebird always goes towards the heights. His message was a fitting climax to the occasion and served to clench all the good things that had been said.

The program ended with the giving by each new council member of the Bible verse she had selected as her motto for the coming year.

## BLUE MOUNTAIN COLLEGE

The last meeting of the Y. W. A. was held on the lawn in the form of a Vesper Service. The program was extremely interesting and the attendance was good. We were glad to have a number of visitors to meet with us.

On the first Sunday of May, twelve representatives from the College B. Y. P. U.'s went to the County Associational B. Y. P. U. meeting held at Walnut, Miss. Mr. Auber J. Wilds was there and gave the large county delegation many helpful suggestions. We were fortunate in having Mr. Wilds to speak to the College B. Y. P. U. General Assembly after the meeting at Walnut.

Miss Mary D. Yarborough, Miss Sallie Paine Morgan, and Dr. E. B. Hatcher have gone to attend the Convention at Chattanooga. We are eager to hear their reports of the Convention.

We are also looking forward to the coming of Dr. A. U. Boone, of the First Baptist Church, Memphis, Tenn., who will give the Commencement Sermon on Sunday, May the twentieth.

The B. S. U. crowned the social events of the year with a Garden Party given in honor of the Senior Class. The College Orchestra furnished the music for the occasion. One of the most attractive features of the program was the dramatization of several fairy stories. After receiving punch drawn from a rustic, vine-covered well, the delighted guests bowed themselves from the scene of one of the loveliest social occasions of the year.

—B. S. U. Reporter.

"My wife explored my pockets last night."

"What did she get?"

"About the same as any other explorer—enough material for a lecture."

## IN MEMORIAM

## In Loving Memories of Mrs. Mary Ivey.

God in his wisdom saw fit to remove from us our dear Mother, who departed this life April the 27th, 1928 at the home of her Sister, Mrs. Fannie Smith, of McComb.

She was 77 years of age. She was only sick a few days, and all that tender hands could do was fatal. She was a loving Mother, a devoted Wife and a tender Sister. She leaves seven children to mourn her going: Mr. and Mrs. Tom Ivey, Foxworth, Miss., Mr. and Mrs. Joe Ivey, Foxworth, Miss., Mrs. Little Wooten, Mrs. Mattie Owens, Mrs. Mary Farmer, Mrs. Fannie Love, one sister and brother and wife of McComb.

Good-bye, dear Mother, how we will miss that sweet voice and tender hands, but we must submit to God's all, and we will meet you, Mother dear, in the sweet bye and bye, where all tears are wiped away.

Her daughter,

Mrs. Mattie Owens,

McComb, Miss.

## Dr. W. B. Thomason

Morgan City Baptist Church passed fitting resolutions concerning Dr. Thomason's death, but I add some words of appreciation. Two years ago I became his pastor. At once I discovered that he had a working religion. He believed in his church and coveted for it the very best success. For many years he served faithfully as superintendent of the Sunday School and gave it up only when failing health demanded that he should. He was deacon and church treasurer, serving till death. He literally died in the harness. It was truly a delight to serve. As a church member, as a Christian citizen he was God's friend. When he was called away we felt that God had come for one of his friends to go home with him. I shall treasure his memory and shall always be glad I knew him.

May our Father grant his richest grace to the loved ones.

—Madison Flowers.

## Samuel H. Atkinson

Was born in Kosciusko, Attala County, Miss., Nov. 5, 1860, and died in the same city, April 27, 1928, aged 68. Married Miss Clara Clark, Oct. 29, 1882, who with three sons, three daughters, one brother and five sisters survive him. He joined First Baptist Church in boyhood, and continued a member there until his death. For many years he had served as deacon, at his death was the senior deacon. He was a true Christian gentleman, faithful and loyal in all the relations of life.

—A. T. Cinnamon, Pastor.

## Grace Allen Hodge

Whereas, our sister, Mrs. Grace Allen Hodge, has been taken from us by death;

Whereas, she was a most devoted Christian, a most loyal member of the First Baptist Church of Natch-



ez, and a most faithful member of the Woman's Missionary Society;

Whereas, we are deeply conscious that in her death the First Baptist Church and the Woman's Missionary Society have sustained an irreparable loss, therefore be it resolved by the Woman's Missionary Society of the First Baptist Church, Natchez, Mississippi:

First, that we genuinely mourn the loss of a gracious friend and an untiring co-laborer;

Second, that we extend to her family our deepest sympathy;

Third, that in our prayers we commit the bereaved ones to the comfort of our Heavenly Father;

Fourth, that these resolutions be made a part of the permanent record of the Woman's Missionary Society of the First Baptist Church, that a copy be sent to our dearly beloved president, Miss Willie Allen, and that a copy be sent The Baptist Record for publication.

Respectfully submitted,

Mrs. W. A. Sullivan,

Mrs. McDonald Watkins,

Mrs. H. S. McElroy,

Committee.

#### God Called D. S. Sutton

On the early morning of Dec. 17, 1927, the Death Angel came to the home of Mrs. W. A. Maxwell and took the spirit of D. S. Sutton to that sweet home not made with hands.

His health had been on a decline about four years. "Uncle Dave" or "Bro. Sutton", as most of his friends called him, was a devout Christian, continually reading and teaching God's Word. He was an old veteran, was born March 16th, 1842, graduating in Mississippi College, then serving four years in the Civil War.

On entering the fields of matrimony, he married Miss Priscilla Ray, of Wesson, in September, 1865. Eight children joined their family circle—five girls and three boys. An infant girl and two sons, B. D. and J. A., had gone on before. Those who are left to mourn his death besides his widow are: E. L. Sutton, Mrs. W. A. Maxwell, Mrs. Frank Furr, Mrs. C. G. White and Mrs. T. E. White. He was a faithful worker in everything that he undertook.

He is gone to that sweet Home,

Where we'll never sorrow nor sigh;

To the place where we'll never grow old,

And where we'll never say goodbye.

Written by his daughter,

—Mrs. T. E. White.

#### FLORA HAS FINE PRAYER MEETINGS

Verily, Flora has a church-going people!

The Baptists are justly proud of their well-attended, instructive and soul-inspiring prayer meetings. There is a spiritual uplift that seems to pervade the attendance, that grows from week to week, until last Wednesday evening it reached the goodly number of 123

individuals. A study of Christ and the four Gospels has been the theme for sometime, and the interesting and instructive presentation by the beloved pastor, Rev. W. C. Howard, has done much to increase and insure the attendance.

Flora is fortunate in having such a consecrated, capable leader, and her people rejoice and seem to co-operate with their pastor in the making of a "bigger and better" prayer meeting in every way, keeping in mind the admonition of our Lord, "Forsake not the assembling of yourselves together", and the blessed promise of our Savior, "For where two or three are gathered together in my name, there am I in the midst of them".

—A Member.

#### VACATION BIBLE SCHOOLS

June is the big month for Daily Vacation Bible Schools. We will have more schools of this kind during the coming summer than ever in our history. Many churches, where schools have never been held before, have already made definite plans and set the time for their school. A number of conferences on Vacation School work have been held in various sections of the state during the month of April and the interest shown has been encouraging and real enthusiasm prevailed in most cases. Some have even set out to have a school that will be recognized as a Standard one.

Fortunately those promoting schools now do not have to do pioneer work that was necessary three or four years ago when literature could hardly be secured and daily programs had to be prepared pretty largely by the faculty of each school. Dr. Grice, the Secretary of the Daily Vacation Bible School work, has succeeded in a marvelous way in giving a complete set of lessons for each day for every department. These are not only outlined but completely worked out as to the minutest detail so that the teachers and officers merely follow the lessons as outlined. Each department has its own book and the entire department is giving attention to one thing at a time.

We are exceedingly anxious for many other churches to have Vacation Schools this summer in order to give to the boys and girls of the community this splendid opportunity of several additional hours of Bible work during the vacation period when there is nothing for most of them to do. We will be glad to mail free literature to any pastors and workers who may be interested in this work and help in any way we can in promoting a school in your church. Be sure to write for free literature if you are interested.

—E. C. Williams.

Wife: "Well, dear, I shall have to do the cooking now. Cook left without warning this afternoon."

Husband: "Not exactly without warning. She told me this morning I had better bring home some dyspepsia tablets, but I didn't quite understand what she meant."

(Continued from page 10)

It is fitting that we allow Bunyan to close the account of this pilgrim journey of life in his own words, thus: "Now while they were thus drawing towards the gate, behold a company of the heavenly host come out to meet them . . . Now I saw in my dream that these two men went in at the gate; and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold . . . Now just as the gates were open to let in the men, I looked after them, and, behold the city shone like the sun . . . And after that, they shut up the gates; which, when I had seen, I wished myself among them."

So, I awoke, and behold, it was a dream."

Yes, only a dream, but a dream that comes true in the experience of every Christian who strives with patient heroism to master all the difficulties that beset one along the King's highway. God grant that a fresh perusal of this the most in-

spiring story ever written, aside from the Bible itself, may enable us to gird up our loins and "press on toward the mark of the prize of the high calling of God in Christ Jesus."

For Wounds, Sunburn, Sore and Tired Feet—and after Shaving. Same formula for 66 Years.

**DR. TICHENOR'S ANTISEPTIC**

#### Family Favorite GRAY'S OINTMENT

For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

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*if you spray*

**FLIT**





(Continued from page 8)

**Social Service**

The report on this subject deals with those things touching the moral and social life of the people. On behalf of the Commission, Dr. A. J. Barton presented the report, in which special emphasis was laid on the enforcement of law, especially that of prohibition. The part of the report that elicited the interest and debate had to do with the observance and the enforcement of the prohibition law and the sentiment of the Convention, after an impassioned discussion of the now pending political controversy, was expressed in the adoption of the following resolution in the report: Resolved that we make the following requests of the conventions of all political parties meeting in 1928 for the purpose of adopting platforms and nominating candidates for the office of President and Vice-President of the United States: (1) To include in their platforms a positive, clear-cut declaration, pledging the support of the party and the nominee to the program of vigorous and efficient enforcement of the Eighteenth Amendment and all necessary supporting legislation. (2) To nominate candidates who are positively and openly committed to this policy of effective prohibition enforcement by their utterances, acts and records. Resolved "that by the adoption of this report we enter into a sacred covenant and solemn pledge that we will support for the office of President, or for any other office, only such men as stand for our present order of prohibition, for the faithful and efficient enforcement of all law, and for the maintenance and support of the Constitution of the United States in all its parts and all its amendments," and that we record our fixed determination to oppose actively the nominations or election of any candidate of the composite type no matter by what party put forward, nor on what party platform he may stand".

**World's Alliance Program**

The convention went on record by the adoption of Resolution Committee's report as feeling it unbecoming to object to any body's appearance who was on the program of the Baptist's World Alliance, which meets in Toronto, Can. in June of this year. A resolution had been introduced by Dr. C. P. Stealy, Oklahoma, making such objection.

**Place, Time and Preacher**

In the adoption of the committees to make such provision, Memphis, Tenn. is selected as the place of the next Convention, on Friday before the second Sunday in May, 1929. Dr. W. L. Ball, South Carolina, was chosen as preacher of the Convention sermon, and Dr. R. B. Jones, Maryland, as alternate.

**Afternoon Of The Fourth Day**

This afternoon was a rest in the Conventions proceedings, giving the messengers an opportunity for rest from the strenuous proceedings of the previous days.

**Evening Session Of The Fourth Day****Woman's Work**

Following the usual song and helpful devotional service, the work of the women came for consideration. The total membership of the W. M. U. is now given at 440,009, 1,126 churches have a fully graded Woman's Missionary Society, a gain over the preceding year of 286. 11,849 churches still have no missionary societies. Mission study has been a prominent feature of the Union's work again this year and a total of 20,393 classes were conducted. The Margaret Fund, a special endowment for the education of sons and daughters of foreign missionaries, has reached \$50,025.00. During the past five years this fund has provided the children of missionaries with six full time and part time scholarships to the value of \$19,100.00, and has helped 168 students in various ways to the value of \$13,919.00.

The W. M. U. Training School at Louisville, the pride of the Southern Baptist Women, had an enrollment this year of 125, more than 46%

of whom had previously attended college and 36% are college graduates. The success of the woman in her work is due largely to her observance of the special weeks of prayer, so declared Miss Mallory in her annual report. The December week was the one most widely observed, in the interest of Foreign Missions, from which \$142,764.00 in cash was received. The one in March was for Home Missions, and from this \$43,622.74 was raised.

**Brotherhood Work**

Featuring the consideration of the report of the Southern Baptist Brotherhood was an address by Mr. W. C. Coleman, the President of the Northern Baptist Convention, and a prominent layman.

The work of the layman has the past year been largely the emphasizing a balanced budget, schools of missions and stewardship. These activities under the direction of Dr. J. T. Henderson, the General Secretary, have succeeded in an encouraging way. In practically all the churches the secretaries visited, the contributions to missions, education and benevolences have largely increased. The conclusion of the discussion of the work among the brotherhood brought to a close this, a really great Convention.

**The Lord's Day.**

The pulpits of the evangelical churches of the City were filled by the visiting Baptist ministers on Sunday, as usual. A number of these were from Mississippi, but a list of the names could not be secured.

In the afternoon was a memorial service in the auditorium in which tributes were paid some of the prominent workers who have died since the last Convention.

Dr. T. V. McCaul spoke on the life of Dr. A. A. Murphree, a former Vice-president; Dr. H. A. Porter paid tribute to Dr. Wm. Lunsford, Cor. Secretary of the Relief and Annuity Board; Dr. E. Y. Mullins eulogized Dr. J. L. Gross, another Vice-president; Dr. J. L. White paid tribute to Dr. J. F. Love, Cor. Secretary of the Foreign Mission Board, and Dr. Geo. W. Truett spoke on the life of Dr. Geo. W. McDaniel, a former President.

The Biblical Recorder tells us that the stone at the grave of Dr. George W. McDaniel in Richmond, Va., is an exact reproduction in size and form of the pulpit behind which he preached for twenty years.

The Church at Calhoun City is rejoicing over the payment of the last installment on its debt. We were present at the opening of the new church building which is a credit to the church and community and made possible the enlargement and improvement of all their work.

Another inscription on the wall at the Convention burned it into our vision (into our consciences?) that one month's Sunday joy rides of Southern Baptists would pay the debt of the Foreign Mission Board and send 183 missionaries back to their work.

The hotels in Chattanooga are excellent in their equipment and service. We were taken care of in the Read House. However, they are not sufficient to take care of a convention the size of the Southern Baptist Convention. We heard a number of people complaining about the difficulty of getting a place to stay. Chattanooga did its best, but it is not big enough.

It comes to our office that Miss Minnie Brown is very critically ill at Durant. She has been in precarious health for some time and has come through so many times of serious sickness that her friends hope she may be spared even now. But all are exceedingly anxious about her. She has for several years had charge of the primary work in the State Sunday School Department.

One who mixed with the Baptist preachers and other Baptists in the hotels in Chattanooga during the Southern Baptist Convention would never suspect that we were in a period of famine. They were "fat and well favored." There ought to be no complaint of shortage in mission collections with a healthy bunch like this.

"Too many church members are spending God's money on movies, fine cars, clothes and joy rides and jazz." It is not worth while to say that the silver and the gold belong to God unless you are spending just as Jesus would spend it in person.

Well if anybody thought it was impossible to discuss things in the Convention, he was disillusioned at Chattanooga. Sometimes it is said that the convention is no longer a deliberative body, but the levies "busted" this time and there was an overflow of oratory. We had it on more than one occasion, but the lid was off when we came to the abolition or continuance of the Education Board. Ask brethren J. W. Lee, Norman Cox, Bryan Simmons, T. T. Martin. Plenty of time was given and about everybody that wanted had a shot at it. But the audience was thankful that all speeches were limited to five minutes each.

The Baptist and Reflector objects to a debt paying program by Southern Baptists for 1928, and especially the division of such funds on the ratio of the present indebtedness of each board or institution. This is given as a sample of the reasons for such objection: On this basis the Southern Seminary would receive fifteen cents of every dollar while the Bible Institute would receive less than seven cents; whereas all that is given to the Southern Seminary would add to their more than a million endowment, while the amount given to the Institute is to save its life.

Most people have heard something of the cost of war but the following comparative figures by Arthur Brisbane will interest any one. He says: The most recent big war, into which we injected ourselves, although it was not our war, cost forty billion dollars, at the lowest estimate. It cost in lost time, crime and other ways twice forty billion. But that sum we actually spent. Let's hope we'll keep out of the next war. The Los Angeles Examiner reminds you that with forty billions you could build fifteen great cities like Los Angeles. You could build two million miles of good roads, at \$20,000 a mile. You could send 10,000,000 boys and girls through college at a cost of \$4,000 each, or build nearly 1,000 school houses costing a million each, for every state in the union. We hesitate about the Panama Canal—"so terribly expensive." For the price of that war we could build 120 Panama Canals, do all the work this nation needs; canals to ocean and gulf from the lakes, irrigation, Colorado River—everything—and have billions left over.—Ala. Baptists.

**Hearty Approval**

I wish through The Baptist Record to express my hearty approval of the program for the Evangelistic Conference to be held at Clinton June 11-14, gotten up by Drs. Patterson and Lovelace. I am glad to notice the absence of "An outside man as a drawing card" and an "Inspirational speaker to get up Spizerinctum" what ever that is. This looks to me like an effort to get back to fundamental things and begin boring where oil can be found. I believe lasting good can be accomplished if we will spend much time while there in Prayer. Our entire state is much in need of a real spiritual revival. Our Lord will give it when we actually get ready for it. In the lives of us preachers is a good place for it to begin.

B. E. Phillips.